



LESSONS FROM THE LIFE OF
→ SAINT PETER ←

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LESSONS FROM THE LIFE

OF

SAINT PETER.

SIX ESSAYS.

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"I think that look of Christ might seem to say,
* * * * *

Because I know this man, let him be clear."

—Mrs. Browning's Sonnet.

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Lessons from the Life of St. Peter.

FIRST ESSAY.

Introductory Views: St. Peter and Galilee—A Pioneer and what may be expected of Him—Character of the writers who portray Him—Galilee as a section of Western Asia—Adapted to an elect Race—Iso-lation and Imitation—“*Galilee of the Gentiles*”—Christ chose it as the main scene of His Ministry—Adapted to the Practical Theory as well as the Ideal of His Ministry—Illustrations—How the Metropolitan Jews regarded Galilee—Josephus and Galilee—Titus, the Roman General—Galilee under Herod Antipas—Character of the Man—Stands aloof from Christ’s condemnation—Remarks on singular Position—Galilee has no part in Christ’s Death.

St. Peter is before us as a study. Had he not been called by the Lord Jesus to be one of his Apostles, it is not probable that he would have emerged from the obscurity of provincial Galilee. Little or nothing existed in that section of Palestine to encourage greatness in such a man, or stimulate genius of any kind. Yet it had dormant power, and, in due time, it was aroused, then disciplined to steady action, and finally organized in a form that survives to this day. A grand soul was slumbering there, and the hour of its awakening had come. Among those first chosen by Christ to participate in this movement, St. Peter has a prominent attitude. Pioneers are always men of mark. They have a brawny strength that comes at first-hand from nature and a fire of passion that reminds one of the central furnace of the earth. We never tire of reading their exploits. Our life escapes from conventionalities and

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refreshes its instincts with their simplicity. St. Peter as a pioneer addresses a particular class of feelings. Although not appealing primarily to the imagination, he has an element of romantic vigor that is "insuppressive mettle." The romance is always in keeping with himself. Never an actor for the sake of acting, we cannot conceive of him as deliberately putting on a mask to conceal his real motives.

Blunder he may, blunder often and gravely. Fall too, he will, when temptation rushes suddenly on his exhausted heart. Such things will not surprise us in a man who was to be a pioneer in an exceptional order of life. Like the Lake of Tiberias, open by its singular location to the storms that swept through the mountain gorges, we may look for his impulses to hurry him into imprudent words and rash acts. And we may be sure, that experiences of such frequent recurrence will be slow to make one solid mass of experience that shall be permanently basic to his character. All this, we must be prepared to allow for in advance. He will give us abundant opportunities to understand exactly what he is, and, furthermore, we shall have ample leisure to get the right impression by winnowing accidental circumstances from the substantial reality. One aspect of him can be compared with another, nor shall we lack occasions that furnish a broad access to the very depths of his being. At no time, will insight be severly taxed. The man has a large and intelligible surface. To understand him we are not required to be experts in the science of human nature. Enough if we are honest observers, tutored by daily life in the use of our eyes and intent on getting the whole truth. Happily for our study, inspired men portray St. Peter and only dismiss him from view when his character and work have attained completeness. These same writers are the biog-

raphers of the Lord Jesus Christ. The awe of the Divine Presence is ever upon them. The consciousness of Divine Wisdom is ever within them. Rest assured that such men will "nothing extenuate nor aught set down in malice."

St. Peter was a native of Galilee, one of the three provinces forming Palestine. The word "Galilee," signifies a "circle," or "circuit," and was originally applied to a section of country surrounding Kadesh-Naphtali. It was divided into upper and lower Galilee ; the northern portion, which embraced the mountainous region between the upper Jordan and Phoenicia, being called Upper Galilee, while Lower Galilee included the hill country, the great plain of Esdraelon, the Jordan, and the Lake of Tiberias. It is a part of Western Asia and has the distinctive features belonging to that vast continent, which seems to symbolize in its contour, its proportions, its elevations, its plateaus and peninsulas, the mother-land of the nations, the nursery of their strength and the cradle of their civilizations. The majesty of nature is here in perfection, stern in some of its forms, beautiful in others, as if by mute but significant emblems, to remind man in the infancy of his race, that reverence of power and love of goodness are inseparable. Unlike the Asia of the East, Western Asia is less marked in the contrasts of its topography. Its mountain ranges are not so high, its plains and table lands not so strikingly differenced, the country more accessible, the climate more moist, the soil more fertile. This is the Asia of patriarchal times, of Abraham and Job, of the mysteries first opened by the revelations of God. It is the Asia of history because it had the earliest prophecy and poetry, its scenery and modes of life abounding in appeals to the imagination and furnishing it with means of impressing its sentiments and emotions. It was a picturesque

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world and had a picturesque language. Palestine was a favored section of Western Asia and Galilee was by far the most luxuriant, diversified, attractive portion of Palestine.

The purpose of Jehovah to "separate" a people from "among all the people of the earth" was seen quite as clearly in establishing their home in Palestine as in their institutions. One idea runs through everything. If, in view of insulating the Hebrews from other races, we see peculiar laws as to diet and physical life, every matter in short from sanitary prudence to the most stringent moral and religious principles, the country itself bears upon its face a pre-ordination to the same end. A certain degree of solitude is necessary in the early history of a nation destined to fill a providential sphere in the world. The time comes afterwards when imitation acts. Absorption acts in, cosmopolitan feelings operate far and wide, brotherhood takes its lower activities in trade and commerce, preparatory to higher relations. Imitation is the forerunner of these co-operative and unifying energies. But imitation is never healthy, never safe, unless it is preceded by a period of solitary existence, continued long enough for the integral constituents of a people's idiosyncrasy to take an enduring form. Palestine secured this isolation to the Hebrews. While far removed from the dead monotony of Eastern Asia, it was protected by a desert from Egypt on the South, and from Europe by the Mediterranean on the west. A narrow strip of land, too small under the Hebrew polity for any other development except that of an intelligent, domestic and religious commonwealth, it was shut in from the world and fortified naturally against invasion. It was a land, too, calculated to keep its own inhabitants at home and make them contented with its territory. Home had its first true meaning among

the Hebrews. Houses, terraces, vineyards, orchards, national trees, national flowers and fruits, national sites, allied the people with the soil, far beyond anything of the kind known in antiquity. But, at the same time, the land had a capacity for prospective connections with other divisions of the globe. Almost centered between the most valuable portions of the East and the West, Palestine would necessarily become the highway of the nations. Such would be its eventual fortune, and, in the fortune, whether viewed as to population, industry, or commerce, Galilee would share largely. Geographically viewed, then, Palestine had two eminent advantages, viz: insulation for the development of an extraordinary race, and freedom of inlet and outlet for future communication with the world. .

Its northern position secured Galilee great commercial advantages, and, in the time of our Lord, they were at their height. Jerusalem, at the south, retained under Roman rule much of its metropolitan splendor, and, to the Jew wherever found, was the Jerusalem of his fathers. Tradition had taught him that it was the geographical centre of the earth. Resting on firmer ground, his faith revered it as the ancient and still abiding place of Jehovah, whence the law would go forth to subdue the nations. It was this future Jerusalem that fed his pride and hope, nourished his aspirations, and converted even the bread of sorrows into life-giving sustenance. But, meanwhile, Galilee, was more than ever, "Galilee of the Gentiles." Isaiah had prophesied (IX—1) of it in this character, and St. Matthew (IV., 13—17) is careful to point out that it was to this "Galilee of the Gentiles," Jesus went to open his ministry. Galilee was the gateway between the continents; East, West, South, met here in trade; and, in

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addition, it had a thriving industry of its own. Towns and villages, clustering around the Lake of Tiberias, were filled with a mixed population. Intercourse among them was easy and rapid. Magdala, Chorazin, Bethsaida, Capernaum, were on the western shore of the Lake and near together. No one mode of life was dominant and absorbing. Fertile rural districts, yielding a variety of crops, lay close to the cities. Agriculturists in the fields, orchard growers and vine-dressers, fishermen on the Lake, traders in the marts of business, Arabs, Syrians, Phœnicians, Greeks, were here found pursuing their occupations and intermingling freely in the stir and bustle of money-making. Of course, in such a state of society, ideas would represent various nationalities. Opinions would come in conflict and mental attrition would be unceasing. Yet there were two facts of significance. In this "Galilee of the Gentiles," the Greek language was currently spoken, and the Galilean Jews stood firmly by their religion. The language was in itself a liberalizing influence, while the devotion to the Law, if less sectarian and fanatical than at Jerusalem, was far truer and purer.

Is it not in the line of antecedent history and still more in the direction of future events, that the Lord Jesus should choose Galilee as the chief scene of his Ministry? Take the actual, working-theory of his life just as we see it in the synoptical Gospels; take the poverty of condition, the singular disengagement from ordinary circumstances, the entire freedom from conventional thraldom so essential to the impression of sincere and profound philanthropy; take his teaching and miracles as adapted to the average mind of the day and as things to be wrought at once into the texture of current events; and can we fail to notice, that Galilee offered Him the only

prospect in accord with his plan? Or, take the Ideal of that plan, its ultimate outreachings, its universality of aim and consequences, his sufferings and death, resurrection and exaltation, Pentecost and the diffusion of the Gospel, He Himself in glorified Humanity, as the Head of the church; take this scheme of Divine Grace in its consummation; and where but in Galilee and among Galileans, could He have found men, who, while Jews and very decided and earnest Jews, were yet less exclusive, dogmatical, and secular than the Jews of Judea? One of the twelve Apostles seems to have been taken from Judea and he was Judas Iscariot. Among Judean women, Martha and Mary seem to have been his only friends.

Had the Son of Man been such a Messiah as the Jews expected and longed for—their national desire instead of “the desire of all nations”—Judea would have been the theatre of action and Jerusalem the seat of power. From the first, his plan was arranged—Galilee for the main work of life, Judea for his death, resurrection, proofs of the resurrection, ascension, and Pentecost. There was no after thought; the end was the germ of the beginning. Now, accordingly, “GALILEE OF THE GENTILES” takes its place in the providential history, and we understand why it was exceptional in the later development of Hebrew civilization in Palestine. Do the caravans come and go? “No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies.” Job XXVIII, 18. And this wisdom, heard from Jesus in Galilee, shall find a lodgment in the hearts of camel drivers and go eastward in anticipation of St. Peter’s ministry in his closing years. Have Phœnicians, Arabs, Greeks, gathered here for trade and commerce? Impressions will be made, must be made, which will draw these men to the Apostles in Asia Minor

and other lands. And yet more ; these Galileans were not corrupted by heathen ways of living. Their morals were better than those of Judea. Men and women were personally more virtuous and their home-life was more rigidly guarded. Nor must we forget to mention, that the women spoken of by St. Luke (VIII, 1, 2, 3,) "which ministered unto Him of their substance" and attended Him" throughout every city and village," were of Galilee. And quite as noticeable is the fact, that the Galilean women were early at the sepulchre with their spices and that the risen Christ appeared first to them. Women are not the best illustrations of the material, intellectual, and civic aspects of civilization, but, unquestionably, they indicate its moral and religious character more accurately than men. They catch the earliest whispers in the air of coming spiritual eras. Never happens it otherwise than that the Angel of the Annunciation, bearing the tidings of a new hope for Humanity, delivers to them his gracious consolation. And if there were nothing else to demonstrate how much more open was Galilee than Judea to the Ministry of the Lord Jesus, the incidents above mentioned would be sufficient for the purpose.

Elements of character which belong to a community, display themselves with their best force in such individuals as Providence assigns to the leadership of great movements. Providence appears in the rank and file before disclosing itself in the captains of enterprises. And, hence, we must understand Galilee in the time of Christ if we would comprehend St. Peter. How contemptuously this "Galilee of the Gentiles" was regarded by the Pharisees, we all know. It was a constant reproach to Christ that He was viewed as a Galilean. "Jesus of Nazareth" was He whom Judas and his band sought

in the Garden of Olives. On a memorable occasion, Nicodemus ventured to ask the Pharisees : "Doth our law judge any man, before it hear him, and know what he doeth?" Whereupon, he was met by the retort : "Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet." ST. JOHN, VII, 51, 52. Now, this contempt was wholly undeserved. Hosea, Jonah, and Nahum, were prophets from Galilee. Dr. Geikie remarks : "Yet, Galilee, from the earliest times, had vindicated its claims to honor for the intellectual vigor of its people. Not only physically and morally, but even in mental freshness and force, it was before the narrow and morbid south which had given itself up to the childish trifling of Rabbinism. The earliest poetry of Israel rose among the Galilean hills, when Barak of Naphtali had triumphed over the Canaanites. The song of songs was composed in Galilee by a poet of nature, whose heart and eyes drank in the inspiration of the bright sky and the opening flowers, and who could tell how the fig-tree put forth its leaves, and the vine sprouted, and the pomegranate opened its blossoms."*

The fact is, that Galilee had the only stock of vigor sufficient to receive the graft of Christ's doctrine. If the metropolitan Jew despised Galilee, his scorn was a tribute to its merits. Its people were faithful in an uncommon degree to their religion and intensely alive to the honor of their country.

Josephus speaks of "these two Galilees" as always able "to make a strong resistance on all occasions of war; for the Galileans are inured to war from their infancy. Nor hath the country been ever destitute of men of courage or wanted

* Life and words of Christ. Vol. 1, Pages 313, 314. The reader will find in Chap. XX of this great work, a most admirable sketch of the Galileans.

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a numerous set of them." WARS OF THE JEWS ; Book III. CHAP. III. The courage of Eleazer of Galilee is highly commended as that also of his brothers, "who leaped upon the soldiers (Roman) of the Tenth Legion and put to flight all upon whomsoever they made their assaults." Chap. VII. Titus spoke of these Galileans to his "brave Romans" as men who, though already beaten, do not give up the cause *

* * * who be very bold and despisers of death," and adds, that it must never be said "that after we have got dominion of the habitable earth, the Jews are able to confront us." Book III. Chap. X. Josephus closes Chap. II. Book IV., with these words : "Thus was all Galilee taken ; but this not till after it had cost the Romans much pain before it could be taken by them." Such testimonies to the courage of Galileans, if nothing more than mere bravery were involved, would be honorable to them. But this virtue of courage represented other virtues and was in fact their embodiment. They were a very industrious, thrifty, home-loving people, whose prosperity was of a kind to make them prudent and conservative, and whose piety sanctified the sentiments of home-life. This was what their courage fought for and might well fight for when occasion demanded. "Their soil," says Josephus, "is universally rich and fruitful, and full of the plantations of trees of all sorts, insomuch that it invites the most slothful to take pains in its cultivation ; accordingly, it is all cultivated by its inhabitants, and no part of it lies idle." Book III, Chap. III.

Galilee, in the time of Christ, was under the local rule of Herod Antipas, a man who stood as a personal and official type of Roman and Jewish degeneracy. The qualities of his early character suggest a resemblance to young Octavius Cæsar, like whom, he was watched by envious eyes and had to

rely on quiet shrewdness and patient amiability to gain his ends. This same prudence advanced his fortunes first under Augustus and yet more under Tiberius, to whose favor he was much indebted. His kingdom was strengthened, Sepphoris rebuilt and fortified, Tiberias in honor of the Emperor made the new capital and adorned with lavish splendor. Yet, as he grew older, he grew in the image of his father King Herod. The evil blood was there ; and if evil blood be left to itself, it shows an awful proclivity to repeat itself. After the murder of John the Baptist, disasters began to overtake him nor did they cease till he had lost his throne and was condemned to perpetual banishment. And yet this base man—mean enough to take his brother's wife—weak enough to slay John the Baptist at the request of a dancing woman—silly enough to be flattered by Pilate when he sent Jesus to him—this cruel voluptuary and savage murderer will have nothing to do with the death of Jesus ! Herod and his soldiers mocked Him, set Him at naught, arrayed Him in a gorgeous robe, but nothing further—no scourging, no torture. The outcome of the interview is : “SENT HIM AGAIN TO PILATE.” And so it happens, that one of the worst rulers of that notorious age, a far worse man than Pilate, acknowledged the innocence of Christ. But remember—Herod Antipas was KING OF GALILEE !

It is a wonderful incident in a wonderful story. If the story had been a human invention, or, if the main facts being historically true, they had been dramatized for popular effect, this King Herod would have acted a very different part. He would have been pictured as Shakespeare pictures Macbeth and Richard III., adding crime to crime, or, as Milton portrays the fallen Archangel, fallen and yet falling, deep opening into deep, a lower hell still waiting to receive him. This would

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have been the art of man dealing with a weak, crafty, voluptuous tyrant, and it would have been, as men reason, "poetic justice." But the justice of Providence takes a wider scope than poetic justice. Dramatic art has its rigid limitations. It can go so far and no farther. It can follow conscience, remorse, capabilities of evil, only within the range of certain sympathies ; in a word, it can only be moral within the provisions of poetry. Poetry it must be, first and last. The writers of the New Testament, inspired by the Holy Ghost, are hampered by no such restraints. If the former is like a great river held within its bounds, the latter resembles the ocean that sweeps as freely around the continent as around a petty island.

Even when seeming to depart from the rules of literary creation, the Gospel narrative moves toward the highest ideal of art. One familiar with the history of Herod Antipas in his relations to Christ and His work, can have no difficulty in finding an exemplification of this truth in the scene, to which, reference has been made. This man, though guilty of John's murder, was the creature of his own accidents. Had he been left to himself, it is probable, that the horrible deed would not have been committed. After that event, he was more than ever afraid of the people, and his heart was little at rest when he said : "John have I beheaded, but who is this of whom I hear such things?" No doubt he wished Christ out of his territory, while acting a hypocrite in expressing a desire to see Him. Christ read the man when his agents said to Him : "Get thee out, and depart hence; for Herod will kill thee;" and answered him when he uttered the words : "Go and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

And Christ saw him in precisely the same light when he stood before him on the morning of the crucifixion. Herod asked Him questions but received no reply. The fixed eye, the silent look, the withering reserve, were Christ's part in the interview. Face to face are they, Christ most like himself in the consummation of his career, and Herod summoning up in one historic hour the royal record of Christ's ministry in Galilee. "SENT HIM AGAIN TO PILATE!" Crucified must he be, but the Roman Procurator and his metropolitan Jews shall do the deed.

And thou—“GALILEE OF THE GENTILES”—first to give the Blessed Christ of Humanity a home among thy people, shalt not imbrue thy hands at the last in his holy blood. Faults and sins hast thou, but this praise is thine forever, that it was thy noblest daughters who ministered to Him of their substance, and the sons of thy heroic heart who were his faithful Apostles.

SECOND ESSAY.

First View of the Man—His new name a Prophecy—What we are led to expect of “*The Rock*,”—Miraculous Draught of Fishes—Peter’s Temperament—Psychological Questions—One of His Experiences—“*More than These*,” and the Results—Caesarea Philippi—The Great Confession and the Sequel—Peter’s Error an Evidence of His Growth—Christ’s Insight—His mode of Dealing with Peter—Miracles—Their use in Christian Culture—Reflections.

The first view of Peter in the Gospel narrative concentrates our attention on the character of the man. Christ instantly saw his qualities and as promptly gave Peter to understand what he should expect from his discipleship. “Thou art Simon the son of Jonas ; thou shalt be called Cephas. which is by interpretation, A STONE.” St. John I. 42. The words recognized the instinctive greatness of the man. Raw materials were here ; native endowments that contained capacities susceptible of conversion into positive abilities ; deposits of experience like coal and iron laid away in the earth for future uses ; all these were in the man and he himself unconscious meantime of Providence in them. To be called, “THE Rock ;” to be so designated by the Great Teacher, whom his brother, Andrew, had announced to him as the Messiah ; to hear the very accent of Christ’s heart in the tone of the address ; how swift must have been the access to his consciousness and how suddenly that consciousness, limited hitherto within the narrow scope of a Galilean fisherman’s life, must have been enlarged ! Already there was a providential history summed up in “The Rock.” That record contained old times, hereditary deeds, ancestral influence, and personal training in the rough

ways of the sea. Still more was there a prophecy in "The Rock," and one, moreover, which a strange and diversified career would fulfil. In part, the "interpretation" of the young fisherman's history was given--when the Lord accepted Peter as a disciple, but the prophecy was to unfold its issues over a far larger area than Galilee and by means of events involving vast changes in the political and religious structure of the world. Nations are visible in men, often in a single man, before they appear in communities.

From the outset, then, we have the natural contour of the man, Peter. How the general outline will be filled, cannot be foreseen. Only we know that he is "THE Rock," and the figure teaches us to look for a remarkable experience. Figures as Christ used them were not poetic embellishments but very practical things, matters of fact set in a most vivid light, realities made intensely real. This metaphoric "rock" is not an idea for the imagination to dramatize. It has a profound significance for the reason and informs the judgment beforehand as to what is the basic characteristic of the man. Firmness of conviction, tenacity of purpose, resolute will, adhesive feeling, are implied as organic constituents of his nature. To understand the future St. Peter, we must have this preliminary insight into the fisherman of Tiberias. Sharp points will appear in "The Rock," crevices too and crags, and, at times, disintegration will seem to be threatened. In these moments, when the traits of the young Galilean show themselves conspicuously, it is helpful to remember that he is, nevertheless, "The Rock." Nor will this be the only advantage of keeping in mind Christ's figure. Occasions will occur to teach us how, under Divine management, even the rocky properties of this man were improved. Some rocks taken

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from their beds and used for building purposes, harden in the atmosphere and improve by age in the open world. Without any strain on the metaphor, we may put Peter in this class of rocks. And if so, while noting the difference between "The Rock" in the fisherman of Tiberias and "The Rock" in the Apostle of Pentecost, tracing all along the developments of character, we shall see in what way and by what means the hand of Jesus, supreme in skill, shaped the rude block from the Galilean quarry into a beautiful and enduring form for his Temple. Christ was not content merely to present his Apostles as developed Teachers and authoritative Guides to the christian church. Besides this, He would show the manner of their education as His Witnesses and give us, too, some insight, beyond their official education, into that more insensible culture, which took such a marked effect upon them by contact with Him in the close fellowship of private hours. "Simon, son of Jonas," is the starting-point; the St. Peter of Pentecost is the objective point; and, lying between these two extremes, is the "INTERPRETATION" which we are concerned with in these essays.

After this introduction to our notice, Peter passes awhile out of view. It was a little leaven and it must have time to work. Christ visits Cana, Jerusalem, Samaria, and returns to Galilee. His public Ministry having now been fully opened, we find Him one morning in Peter's boat, speaking to the multitude that thronged the shore of the Lake. The discourse had been concluded, the people dismissed, when Christ directed Peter to move the boat into the deep water and let down the net. Peter obeyed the command and the net was filled with fish. The miracle was a miracle to Peter's heart to the depths of that heart, and the answer came "out of the depths" in the

words: "Depart from me; for I am a sinful man, O Lord." ST. LUKE, V., 8. One such incident may stand as an illustration of the supernatural in the Gospels. A moral purpose was in view, the purpose was accomplished; and, overpowered by gratitude, wonder, and adoration, the young disciple fell on his knees and acknowledged the call to a holier life. Think you, that Peter's sense of Nature, of law in its uniformity, of law as he had steadily observed it in the conduct of his business, was injured one whit by this act of Christ's beneficent almighty-ness? Over nature herself in her productive beauty, was the glory less after the miracle than before? Had the wonder rested simply in the senses and in the sensuous imagination, its spiritual grandeur would have been obscured. On the contrary, Peter's sense of sinfulness is uppermost in the startled consciousness of the moment and it excludes all other utterance. Has he not been made ready for a great turning-point in his life? Some such initial step would appear to have been desirable, or, forsooth, necessary in one of his temperaments. Christ was a close observer of mens' temperaments and made it a rule of his ministry to approach them through their temperaments. Certainly, in this case, He touched Peter where he was most impressible. So that when He opens the spiritual meaning of the wonderful draught of fishes in the words addressed to Peter: "Fear not: from henceforth thou shalt catch men," the four men "forsook all and followed Him." The openness of Peter's soul, his keen sagacity, his unstudied candor, and, most striking of all, the courageous trust of his own impressions, throw the first rays of light on Peter as "The Rock." And we begin to see likewise where his peril will be, viz: in a temperament that puts a very thin partition between acute sensations and most energetic sensibili-

ties. To my mind, one of the interesting facts in St. Peter's career is the divine culture of a soul linked in all its fortunes with such risky flesh and blood.

All men have soul and body in close alliance. Some, however, have soul and body nearer together than others have, and, for all such, the hazards of probation are increased. They are out of the normal level. They are exceptionally impressionable, overcharged with impulses, and liable to lose their centre of gravity in the nice adjustments of this complicated world. Now, that Peter belonged to this class of persons, cannot be doubted. The problem for him was to control a nature uncommonly fervid. That was a physiological question as well as a religious question. What of the blood formed from a fisherman's diet? of the air he breathed? of the nerves of a sailor's life? of the habits twisted up in ganglia and hidden away in the cells? Grave matters these, which have much to do with the future making of the man. If so, we shall have to study the education of his nervous system and especially notice how the Lord Jesus superintends this vital part of the work. No growth of mind is possible without a corresponding growth in the nervous and co-related functions ; and, hence, we may be perfectly assured, that if this Galilean fisherman become an influential Apostle, he will have to acquire the art of governing those excitable nerves. Specially for him, a great deal depends on learning to keep the body under.

Pass now to the exciting scene on the Lake of Tiberias, the night following the Feeding of Five Thousand. If we connect the occurrences of the day and night, we shall be qualified the better to judge of Peter's action. Remember that the Twelve had now been called to the Apostolate, the Sermon on the

Mount had been delivered as the first exposition of the principles constituting the new Kingdom, John the Baptist had been murdered, and one of the great crises in Christ's life was at hand. A miracle had been wrought for the benefit of the multitude, and, for the first time, a mass of people, gathered from villages and towns, had been the recipients of His divine bounty. Was not this the Messiah, and just the Messiah needed? The excited throng would take Him at once and make Him a King. No doubt, the new Apostles, flushed with ambitious hopes, sympathized with the popular demonstration. No doubt, too, Peter entered most fully into the earthly spirit of the occasion. It was Galilean in the extreme, Galilean throughout, and most perilous because so characteristically Galilean. Christ managed the affair with consummate prudence, dismissed the crowd, sent the disciples in a boat across the Lake, and hastened away to the solitude that He might find strength and peace in prayer. To-morrow would bring a most painful duty. This illusion on the part of his admirers as to a secular Messiahship was to be dissipated at once ; and, more than ever before, the word about to be spoken was to be a two-edged sword, sharp, piercing, dividing asunder the carnal and the spiritual. For that critical conjuncture in his Ministry, He would make Himself ready. And He would likewise prepare the disciples, indirectly at least, and specially His servant Peter, for the coming trial of their moral firmness. A storm descended on the Lake and the boat struggled with the waters. Communion with the Father had refreshed his spirit ; the issues of to-morrow in Capernaum were settled ; and He hastened to join the disciples who were battling with the tempestuous sea. Drawing near to the boat, He appeared as a phantom moving past them and they cried out for fear.

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Then came the words: "It is I; be not afraid." The assurance of that Presence calmed them and they were content. But, of course, Peter must signalize the occasion as a personal affair and connect his fortunes with the wonders of the sight. "Lord, if it be Thou, bid me come unto Thee on the water." And the Lord said: "Come!" Bravely enough he started; a momentary impulse had a momentary triumph and then a defeat, for he began to sink in the waters and sinking cried; "Lord, save me!" Jesus rescued him and said: "O thou of little faith, wherefore didst thou doubt?" ST. MATTHEW XIV, 22, 32.

It was like Peter to do just that thing, at that precise instant. One has no difficulty in believing that the excitement of the previous day had continued in his nerves. Neither toil at the oar nor tempest in the air had quieted that thrill of glad expectation which had fired his blood, when seeing Galilee about to arise and proclaim his Master as the King of the land. And now walking on the waters—was not that more than a royal wonder? Such a day, such a night; what an opportunity to do "MORE THAN THESE," to put forth "MORE" reverence and homage and impulse "THAN THESE," the good and the evil, the divine and the human, intermixed in his motives and aspirations! Too deferential towards the Lord's authority not to ask His permission to come to Him on the waters, and fully sensible of his inability to do it unless sustained by Him, Peter was nevertheless dominated by a sensational imagination that inspired a desire for a false self-display. "More than these" was his besetment, and "more than these" was now over-ruled by Christ to teach him a lesson in sobriety of thought and moderation of personal intensity. And, doubtless, the great-hearted man was better for the wis-

dom which the Lord Jesus extracted for him out of his rash experience. For after He had disenchanted his Capernaum hearers by preaching so sternly against their secular hopes of the Messiah and declaring "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," many were offended and forsook Him. In the pathos of that hour, Jesus asked the Twelve : "Will ye also go away?" And Peter spoke for himself and them when he answered: "Lord, to whom shall we go! Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God." St. John VI. 67-69. One may conjecture, that the painful experience of the impetuous and over-confident Peter, the night previously, had produced a wholesome effect and that the effect shows itself in the confession of Christ as the "Son of the living God." Not, indeed, that Peter understood the full import of the words. But they were words from the heart of the man, and, as our greatest words often are, they were in advance of the exact comprehension of the intellect. Had they not been the words of one rescued by the mercy of Christ from drowning, I can scarcely think, that they would have had that special intensity, by which they are distinguished. If so, may we not suppose, that a reaction from the influence of yesterday's miracle of feeding the five thousand and the ambitious scheme which grew therefrom to make Christ a worldly king, had taken place in Peter's mind? Just then the atmosphere of Galilee was surcharged with rashness. Its citizens were ready to take Him and force him to be a king. Peter was the most dangerous man, at that juncture, in all Galilee. So, at least, I venture to think. And the rashness of the man in his discipleship was allowed by the Divine Master to vent itself in the

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exploit on the waters, a most timely experience under circumstances then existing. The extra accumulation of electricity in Peter was drawn off before the other heavy cloud was made to discharge its threatening contents. So when the testing moment came, and “many of his disciples went back and walked no more with him,” the brave though spasmodic Peter was in the right mood to stand fast by his Lord and witness a good confession. Physical reactions are often most timely helpers, and, in this instance he was indebted to one of these reactions for special furtherence in a right direction. Body with its blood and nerves and brain, no less than soul with its volition and emotions, had passed through an episode which now returns and takes its providential place in the current movements of history. Peter the fisherman will shortly reappear in Peter the disciple and in the embryo Apostle, but he has learned a most useful lesson and turned it to immediate account in this crisis of his Lord’s Galilean ministry.

See him next at Cæsarea Philippi. Opposition to Christ has widened and deepened. Spies from Jerusalem are thronging Galilee. Sadducees and Pharisees are drawing closer together and their rivalries are held in abeyance while they join guilty hands for his destruction. The mutual jealousies of these sects has hindered united action; and though each party has been a party against Him, yet each has adhered to its own line of independent hostility. So far, He has been the gainer by the attitude of these powerful sects towards each other. But now the initial steps have been taken towards that confederation which was to doom Him to death. Christ foresaw the result. His plans were arranged in view of that result. Nothing in his external Providence was more wonderful than that system

of internal Providence, under which, He conducted the interests of His Kingdom as they bore directly upon Himself and His disciples. A sphere lay within a sphere, a private life beneath a public life, and to this select world, He betook Himself and thither bore his work as the need arose. Such a need had now transpired. Acting with His usual prudence, He withdrew from Galilee and bent his footsteps northward, and here in this semi-pagan country, an exile from his own land, the shadow of death resting there for His return, He asks the disciples: "Whom do men say that I the Son of Man am?" The mournful answer was given—an echo faithful to the public voice. And then followed a question of far deeper import: "But whom say ye that I am?" Peter replied: "Thou art the Christ, the Son of the Living God!" If the first question brought out the results of Christ's refusal to be made a popular king and the effect of his subsequent discourse at Capernaum on the Bread of Life, it is equally clear, that Peter has not forgotten the memorable night when Christ saved him from drowning nor the warmth of his confession not long afterwards: "'Thou art the Holy one of God.'" The two confessions indicate the progress of Peter's thought and quite as certainly an advance in experience. Taken in connection with the Capernaum discourse, the first confession would seem to refer more particularly to Christ as the Great Teacher who had "the words of eternal life." The confession at Cæsarea Philippi has a fuller tone and a broader emphasis. It recognizes the essential Personality of Christ, the Divine Sonship as distinct from the mere Mesiahship, and it states this so clearly and so amply, as to draw from Christ the acknowledgment that it was a revelation from the Father. "Thou art Peter," said Jesus, and, in this new light of a blessed trans-

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figuration, he stands before us as a typical believer. Very soon the imperfections of the man will force themselves on our notice and yet these will have a specific cast and remind us of a difference between their later and former aspects. It is apparent to my mind, that the ideal Peter, the man of large dimensions and of spiritual discernment, rises here for the first time into commanding view, and, by the testimony of the Lord Himself, has a horizon appropriated to Him as a colossal figure. “ON THIS ROCK”—the rock of that confession, the fundamental truth to which such unequivocal witness had been borne—“ON THIS ROCK” whereon thou standest as Peter, “I will build my church, and the gates of hell shall not prevail against it.” And to this ideal Peter, now outlining a character and an office not yet made real, “I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.” St. Matt. XVI.

The hour had come for another step in the development of doctrine. Two things seemed clear, viz: that public opinion respecting Christ was understood and that the views of the disciples had grown to be fast-rooted convictions. Consciousness is educated in part by contrast and this contrast is two-fold, putting its present state in comparison with the past and exhibiting it as antithetic to the state of others. Such an experience had now been reached by the disciples. Was it not proper then to lift the veil of futurity a little higher? Christ proceeded to do this by telling his chosen that He should be rejected and put to death. How could this be, if indeed He was the “Son of the Living God?” Men had murdered philosophers, benefactors, prophets; men had made martyrs of reformers and heroes; even no less a person than John the

Baptist, greatest among those born of women, had been cruelly butchered to grace a festival; but were it possible for this fate to be the lot of the Son of God? It was a mystery, a shocking mystery. It must be figurative, it was too horrible to be real.

The dominant feeling found expression as usual in Peter. Though so marked in his individuality, he was more distinctively characterized by his large personality. This it was that enabled him to interpret the public opinion of the little group of Christ's followers and act as their mouthpiece. Beneath all his qualities was a temperament that could not tolerate silence when agitated by emotion. Had he said nothing in that hour, or, if speaking, he had spoken wisely, one would feel that he was developing at a very unnatural rate into a thoughtful and considerate man. Peter had to learn the right by blundering into the wrong. True, he had a noble heart; true also that he had undergone some bitter experience. But there were those refractory nerves and it takes a longer time to get them under discipline than to instruct the mere intellect in right ways of thinking. No wonder, then, that Peter "took Him and began to rebuke Him, saying, "Be it far from Thee, Lord; this shall not be unto Thee." St. Matthew XVI, 22.

At the instant, the ideal Peter, whom we had just before seen in such a lofty attitude, vanished out of view. Has he really gone? Has he fallen quite back into Peter the fisherman? By no means; a cloud has lowered suddenly upon him; but he is still there, the same prospective Peter; and if many a hour must pass before the dark vapor scatters, the profile shall soon appear struggling against the shadows and re-picturing its imperishable lines. The infirmity, so apparent in

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this case, IS NOT THE SORT OF INFIRMITY FORMERLY EXHIBITED, but is evidently a reaction from that exalted state of mind which had realized and acknowledged the Deity of Christ. So that the nature of his error and the extent to which it reached, of a rebuke addressed to his Lord, shows in its peculiar quality the progress Peter had made in discipleship. It was a most mistaken enthusiasm but it was an enthusiasm. Rash and presumptuous, it was yet the instinctive utterance of one who could not reconcile humiliation, obloquy, death, with the glory of the Son of God. Christ saw where Peter's danger lay. It was the danger of imperfect virtue, of truth partially held, of temptation on the better side of his nature. "Our pleasant vices punish us," and so do our virtues if left too much to their blind instincts. To this evil, Peter was exposed. Christ detected the subtle mischief and immediately revealed it to his servant. "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of man. St. Matt. XVI. 23. It was not simply the man Peter but the man PLUS a positive satanic influence. Not that it was the toad squatting by the ear asleep and injecting thoughts into dreams, but that more insidious and persuasive agency which enters us in waking hours. At such times, men flatter themselves that they are sole masters of their purposes and actions. There is an enhancement of their self-conscious power. Yet in these moments, Satan is in close partnership with their wills and aims. In their higher nature, he is less liable to be suspected, and Uriel enthroned in the sun sees only in him the the "stripling cherub" that "smiled celestial" and wore the wings

"Of many a colored plume, sprinkled with gold."

Six months before this period, Peter could not have been

made the unconscious medium of a satanic temptation like this. He had grown in nearness to his Lord, in sympathy with his character and external work, and just because he had thus grown, Satan undertook to use what insight Peter had by renewing through him the temptation in the wilderness. And, accordingly, we may regard this occurrence as a new point of departure in Peter's development. The indignation of the Lord Jesus must have startled him, for he was one of those men WHO DEVELOP UNDER SHOCKS, and, up to a certain point, can be educated in no other way. Like volcanic regions that have become fertile and beautifully verdant from the ashes of old eruptions, such men under the Holy Spirit in Providence reduce their violent impulses to calm and steady habits. Peter, at this juncture, must have felt keenly the rebuke in that severe word "OFFENCE," the more so as he was put by the Lord in such vivid contrast with himself in his recent confession. So it is, however, in all the profoundest lessons of life. Providence appoints our times to learn and the Spirit gives the instruction. The outward and the inward coalesce and the gracious work is done. If the stars in their course fought against Sisera, they fight too on the side of goodness. The hours know their ordinances and keep their faith with virtue and truth. Peter had just had a season of exaltation; the tempter comes and Peter is humbled. But the Lord Jesus seized the occasion to impress on him and the other disciples that they had to take up the cross and follow Him. It is a true picture of religious life. All of us who are serving God, have our periods of lofty consciousness, "hours of visitation," and when we descend from our miniature Tabors, what painful surprises meet us at the base of the Mount! Little thought we that such exceptional blessedness

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was to have such a sequel of exceptional trial. But it is precisely in this way, we learn to bear the cross and follow Christ.

Reviewing the ground traversed, may we not gain some insight into Christ's method of training the human mind for his service? No such instance of specialized discipline is presented in the Gospels. How does it proceed? The local and circumstantial form the framework in everything, nor are the most familiar interests of life lost sight of for a moment. Christ begins with the every-day heart and takes Peter just where he was simple, artless, unperverted Peter. The miracle of the fishes was a natural starting-point for his education in the supernatural. Instantly, the proper effect of a miracle is realized, the wonder assumes a spiritual cast, the emotions are those of gratitude and humility, and, plainly enough, the doctrine in the divine act moves the genuine sentiments of his soul. So too in healing Peter's mother-in-law—the guest of the family is the wonder-worker. The same principle pervades all the "mighty works." No pomp, no display for amazement, no marvels for the imagination, but calm and deep and holy appeals to sentiments which nature loves to have addressed. Too active were these sentiments in Peter to allow a doubt as to the divineness of Christ's character; and we may learn from him, that if the pure instincts of the heart had such a control over the intellect as their authority entitles them to exert, we should hear no more of miracles as antagonistic to a belief in the uniformity of law and the majestic order of the Universe. The idea of law is greater than its uniformity, which, as a result assured to us by the Infinite Intelligence, is only one, confessedly a great one, of its innumerable aspects. Physical sequences are the lowest expression of order in the sublime arrangements of the Universe. Mental laws take precedence of

all other laws and these exhibit their perfection in St. Peter, when, in a surprise of humility and joy, he acknowledged the glory of Christ in his "mighty works." One day, St. Peter himself shall work miracles. A lame man at the Beautiful Gate of the Temple will be cured. Æneas at Lydda, eight years a palsied man, shall hear the words: "Jesus Christ maketh thee whole." Tabitha shall feel the breath of his prayer on her brow and waken from the sleep of death. For these blessed tasks, St. Peter is now in training. His moods fluctuate. His mind lives and acts in contrasts strongly marked. But, hereafter, he will be a greater wonder than any thing he can do, so much so, indeed, that his soul will impart its life even to his shadow. Christ is preparing him for this Apostleship of wisdom, love, and sympathy, and He is doing it by showing him that miracles are the media of doctrinal teachings, and that the human heart, if its instincts be divinely quickened, has the capacity to see and feel the God of Nature in them as its Father.

THIRD ESSAY.

Christ's Transfiguration—St. Peter—Another aspect of Miracles—Specific Influence of the Transfiguration—"Tell no Man"—Power of Secrecy—Need of this training for St. Peter—Unconscious Development—St. Peter for a time out of View—Last Supper—Scene in Gethsemane—Denial of his Lord—Circumstances under which it Occurred—Reflections on the Intellectual and Moral aspects of Charity—Peter's Fall—Physiological View—Incapacity for Apprehension—Illustrations from Shakespeare and Milton—Fidelity of Evangelists in describing his Character—Art beyond Art—St. Peter as a Typical Man.

Our next view of St. Peter connects him with Christ's Transfiguration. About a week had elapsed after the occurrence at Cæsarea Philippi, where Jesus took three of the Apostles and ascended "the mountain." Most of his work as a public Teacher, as an earthly Friend and Benefactor, as a philanthropic Miracle-Worker, had been accomplished. Men had been taught what material Nature was in his hands, how its laws were his laws and subject to his infinite designs, and they had been made to see, in some measure, what the Providential System of the new Kingdom included as to the physical advancement of the human race.

Further on, I shall return to this topic. At present, I remark, that the senses and the sense—intellect had to be tutored to a certain extent, as auxiliary to a higher work; nor would Christ fail to show, first of all, in the order of time, how dear to Him the human body was in its relations to the economy of the Universe. To help the poor, to heal the sick, to cheer desolate hearts with the offices of tender sympathy, to

brighten the whole landscape of life in his native land, and thereby present the external phasis of the Gospel as superior to the outward benefits of Judaism, had been the initial task of his Ministry. Judaism was incompetent to such a regeneration of these lower interests of society; and hence, the contrast was to be distinctly set forth by Christ Himself between the old and new methods of Providence, and the first exposition of the truth given that godliness—such godliness as He taught—was profitable unto all things and had promise of life here and hereafter. Without those miracles, I do not see how He could have impressed the sensuous intellect of a Jew with his superiority to Moses, nor, in what way, a mind like St. Peter's could have been educated for the Apostleship. Christianity was thus luminously exhibited as far better adapted to civilization than Judaism, while, in harmony with this earthward view, its spiritual offices were more forcibly presented. All this had now been done. Looking at Christianity AS A DISPLACING FORCE in respect to Judaism, it strikes me, that an intelligent Jew might find, in these miracles, the most solid ground, on which he could tread in passing over from Moses to Christ. He would lose nothing; he would gain every way. Miracles, in due time, were to cease. They were provisional. They had been such under Judaism. But the idea was not temporary. It was more than an idea; it was by eminence a sentiment—the sentiment indeed of Christian Philanthropy. Every miracle of beneficence which Christ wrought was a prophetic assurance of his abiding Presence in the church. Like Him, it was “EXPEDIENT” that these wonders should “GO AWAY” in order to return in a form more glorious and on a theatre far wider. Syro-Phœnician mothers were all over the world, masters with sick servants, fathers with lunatic sons,

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Marthas and Marys with the shadow of the grave upon their hearts; and the Christ of Miracles was to come back to our sorrowing humanity in an Organic Providence operating through the Church. Through the Church but not confined to its institutions; for the Christ of Miracles, embodied in this nineteenth century, is doing much of the same work before our eyes by means of science and art. Miracles were needed to show science and art what they were competent to do by the grace of Providence. Had there been no such display of Christ's sovereignty over nature, man's sovereignty in the external world could not have been restored to him. The sceptre once in his hands had been lost; it was recovered for him by Christ and the divine lesson taught how it was to be used. And we find accordingly, that the most numerous and helpful institutions of Modern charity are precisely those which accord most nearly with the modes of Philanthropy that Christ devised and then exemplified in his "mighty works." Surely, these, his miracles, are the last thing that men of science and art should question, since they are indebted to them for the great sphere, in which, they contribute so much to the welfare of society. They themselves are the best proofs of the miracles. But, as I said, this part of Christ's mission had been mostly fulfilled. And now, as the former eras of his Ministry have been well defined, how shall this new epoch open? It was the last and the most memorable; in what way shall it be inaugurated?

One can see quite clearly on what path He has been advancing, viz: the fuller development of his Divine Personality. Are his disciples ready for a brighter manifestation of Himself? St. Peter's two confessions would indicate that intellectually, at least, they are prepared for a change in his method of instruction.

The change is initiated in a remarkable way as to form and accompaniments. Little thought Peter, John, and James, as they ascended to the topmost solitude of the mountain, what a spectacle of sublimity awaited them. "SON OF THE LIVING GOD." St. Peter had said; and now, what a disclosure of that Sonship! Never could he forget what had happened thereafter, and what a solemn rebuke had been administered to his heedless and overwrought energy, nor could he fail to bear about him the recollection of what he had learned touching Christ's sufferings and death. Another revelation of the same kind was now about to occur. Christ was transfigured before the three Apostles, and, in the splendor investing Him and radiating its glory upon them, Moses and Elijah appeared by his side and "spake of his decease which He should accomplish at Jerusalem." The visitors were departing, the magnificence waning, when Peter exclaimed: "Master, it is good to be here; and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias; not knowing what he said." But Christ made no answer to his words. Yet there was a voice and its utterance was: "This is my beloved Son; HEAR HIM." The resplendent scene vanished from the eye the voice was hushed, and Jesus stood alone with them and the returning night. What a mystery all this to the disciples! Aroused from sleep, they had seen that "the fashion of his countenance was altered, and his raiment was white and glistening," and, amid the grandeur of the scene, a cloud now overshadowed them and a voice added its wonder in the brief words: "This is my beloved Son: HEAR HIM." St. Mark, Chap. IX. He was to tell them henceforth of his sufferings and death: "HEAR HIM." These truths from his lips would conflict with their favorite Messianic views; prejudices of the

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most obstinate Jewish cast would be sorely tried; but "HEAR HIM." The "CROSS" of which they had before heard something would be enlarged upon and their personal relations to it come into fuller view, their ministerial relations likewise, but, in the face of all: "HEAR HIM." This was the Transfiguration to them as disciples and Apostles. This was to be their share in the glory beheld; these the beams of celestial beauty which were to irradiate their countenances in days long afterwards when danger threatened and death was not far off; and this the august presence of heavenly sympathy and helpfulness they were to enjoy when the darkest of earthly nights would fold its shadows closely about them.

But, meantime, how was this disclosure of Christ's Sonship and Office to take effect, and especially its specific influence to be exerted? Clearly enough, the Transfiguration stands within the regular order of the Divine manifestation. Clearly enough, it is differenced by a striking individuation from other modes of manifestation. At Cana, in the "beginning of miracles," Jesus "manifested forth his glory." So on various occasions; the manifestations taking a wide public range and producing certain uniform effects. This scene on the mountain was private. Christ had generally avoided any displays of his divine power at night, and, if He departed, as in the present instance, from this habit, it made the habit more conspicuous. Again, Moses and Elijah, were parties to the scene. Furthermore, only three Apostles were permitted to see this manifestation. Evidently, therefore, it had the common element of all the manifestations, and accordingly, takes its proper position in his historical career. Quite as obviously, it has something specific and as such must be contemplated in its own aspects. This specialty of character was

recognized by Christ when He "charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." So far as other disciples and the outside world were concerned, the fact contained a truth for prospective use, while in their own case, it was not only a secret but an emphasized secret. Was it a transcendent display of the Deity of Christ? And of that Deity, moreover, not in connection with the ordinary cast of his miracles, but an anticipation of the changed order of miracles that should be inaugurated by his resurrection? We know how his posthumous Ministry, both as to word and act, contrasted with his pre-crucifixion Ministry, the latter conforming to the ruling idea of humiliation, sorrow, death, and the former embodying the features of a Semi-Glorified state. If, then, the Transfiguration appealed to a higher sense of spirituality in the three Apostles than any other event in Christ's earthly life, it seems reasonable to conclude, that whatever influence it could exert over their religious growth, would be conditioned on absolute secrecy. And agreeably to the reticence, would be the quality of the effect produced. Our consciousness derives much of its culture by acting on others. In this instance, however, a barrier against that kind of development was interposed by the injunction of silence. The unconscious portion of these men's nature would consequently be brought into greater activity and the work of divine culture would progress in its divinest form. It was theirs to be faithful to the divine secret. It was for the secret to do its blessed work just in the way and to the extent that Christ ordained.

Above all the Apostles, St. Peter needed the precise training that such a profound and holy secret would give one of his temperament and constitution. Unconsciousness of self was

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what he most needed. Unconsciousness of self could not be had by any method so effective as silence. Already he had entered on the era of higher spiritual growth and the unexplained secret of the Transfiguration would stimulate that growth. How could one, put under such a restraint, fail to ponder on the mystery, to brood over its meanings, to catch a glimpse now and then of its significance, and to long for a fuller understanding and the liberty of speech! Words are most potent as images to imagination when they have no voice. A most useful check it was on his impetuosity, a bodily education side by side with discipline of mind, the very thing most essential to blood and nerves no less than to imagination and judgment and volition, most of all the pre-requisite schooling to secure that unity of character, in which, he was so lacking. To get truths fixed in the intellect, to domesticate them as home elements in the heart, to give them confidence and sympathy, this is our main work. Without interference on our part, they will do much for us. By new associations of their own choosing, by suggestions inexplicable on any theory of personal volition, by spontaneous activity in idle moments and in nightly dreams, they carry on their hidden processes of development. Who can tell what agencies Providence employs to operate in their expansion? Who can calculate the number, variety, subtlety, scope and power, of those accesses which the Spirit of God has to truths out of immediate consciousness and sunk far down in the depths of our being? All real growth must have a conscious element, must be voluntary, must proceed from personal attention and watchful oversight. But the best growth sets us aside and comes directly from God. Much of the best in us is there in despite of us. And this unconscious force of development was or-

dained by the Lord Jesus for Peter when He said: "TELL NO MAN." Of all things, it was the most alien from his vehement strength and unregulated impulses. Yet from that day, his slow transformation had a new and most vital quickening.

Excepting the incident connected with the Temple tax, Peter has for a time no prominence. Some matters transpire of special interest as indicating the drift of events, notably the eagerness of Christ's family that He should make a public demonstration of Himself at the approaching Feast of Tabernacles. Not long after the Feast, the occurrence in Samaria took place, but it was James and John who wished to call down fire from heaven on the inhospitable Samaritans. Subsequently to this period, when Christ was in Perœa and received the intelligence of Lazarus' illness, it was Thomas who said: "Let us also go that we may die with him." Further on in the history, it was James and John, "sons of Thunder," sons of the ambitious Salome, who would have chief places in Christ's kingdom, thinking that they could drink of His cup and be baptized with His baptism. The anointing at Bethany brought Judas into prominence. Palm Sunday came on with its procession, its waving palms, its shouts of men, its hosannas of children, but we hear nothing of Peter's impulsiveness. If the Greeks wished to see Jesus, they sought through Philip an introduction to Him. During these closing months of Christ's career, Peter is scarcely visible, and never, on any occasion does he act the part of his former self. That mystery of the Transfiguration and the "TELL NO MAN," the infinite secret and his solitary communings, were working out a legitimate experience in the depths of his nature. The clay was then in the hands of the potter. Seasons are divinely given to every man when

he cannot interfere with God's work, and such a season was now granted to St. Peter. The "Rock" lay still, and, whether sunshine or shadow rested upon its surface, the calm earth held it firmly to her bosom.

Amid the exciting scenes of the middle portion of Passion Week, we have a glimpse of Peter. Sadducees and Pharisees had put forth all their learned ingenuity and popular skill in debates with the Lord Jesus. At every point, they had been foiled. Their utter overthrow on all questions in dispute had been reserved by Him till the last moment and that moment had come and gone. The only logic left them was that of violence and to this He would make no resistance, his triumph on all other grounds having been complete and their final failure having been self-attested by the infamous resort, to which, they were driven. Then followed the many "woes" and the farewell to the Temple. The closing day found Jesus and His disciples resting on Olivet, and, as the fading light added its pathos to the hour, the thoughts of all turned to the Temple and the Holy City that had already entered on a twilight deepening into a night of awful gloom. "When shall these things be?" But it was "Peter and James and John and Andrew"—not the impulsive and self-asserting Peter—who "asked Him privately" of these things.

Not long after, Peter rises in full view again. It was during the scene of the Last Supper when Jesus rose from the supper and "laid aside his garments; and took a towel and girded Himself." Nothing was said till He came to Peter whose quick spirit and ardent emotions made resistance in the words: "Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never

wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head." St. John, XIII, 4, 9. Here, we have Peter in the full array of his qualities, the whole nature of the man in action, nothing disguised, nothing assumed; and we have this disclosure of his characteristics under circumstances of touching impressiveness. The past re-appears—not altogether such as it was—but subdued and chastened. It is not sensation that excites sensibility but sensibility arousing sensation, A REVERSE IN HIS EARLIER HABIT AS TO ITS MODE OF ACTION. For a moment, he is resolute, obstinate, and the "SHALT NEVER" has a strong accent. A word from Jesus hastens a reaction and he rushed to the other extreme and asks more than the Lord had proposed to do. The good and the evil, the good that had been shaping itself in character and the evil still lurking in his original nature, dashed suddenly against each other; and the rapid transition in his moods was well nigh hysterical. A want of imagination, a deficiency of perception, a lack of docility and instant submissiveness, are obvious. Yet the defects are close neighbors to atoning virtues which are quick to make reparation with full measure, running over. The inherent greatness of the man shows itself in this one thing, that his weak parts are surface qualities and discharge their activity in immediate emotion. They are quick to act and as quick to feel a reaction. They are soon appeased and, for the time, ask nothing more. On the other hand, the strong constituents of the man are deep within him, interblended with primal instincts, and nourished by the vital forces of genuine manhood. But this duality, because of which, the victory is ever changing sides, cannot continue.

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And now the test-hour is near and coming on in the stealthiness of the night and darker than the night. Christ, had spoken of going away and Peter had asked: "Whither goest Thou?" He replied that He was going whither Peter could not follow Him then but should follow Him afterwards. Why not now? "I will lay down my life for thy sake." And Jesus answered: "Wilt thou?" And then came the "verily, verily," and after this forerunning emphasis, the declaration that "the cock shall not crow, till thou hast denied me thrice." The Farewell Discourse and Prayer followed. All through these exercises, Peter was silent. What could he say while the tones of that prophecy lingered on his ear? The scene changed to Gethsemane, the night went on and the terrible conflict with it, the struggling Humanity of Christ meeting the crisis in his own lonely heart and winning tranquillity from agony. And how like a refrain are the words of Jesus: "SIMON, SLEEPEST THOU? couldst not thou watch one hour?" And from that sleep, Peter never fully awoke till the tears of repentance bore off the slumbering deadness from his heart. "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." St. Mark, XIV, 37, 38. But the exhortation was unheeded and the weak flesh prevailed. The traitor came with his band and they carried "lanterns and torches and weapons" as though they expected serious work. "Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He." Power departed from them and they were prostrated on the ground, the twin-incident of that other event, three days thereafter, when the sentinels around Christ's sepulchre fell to the earth as dead men. Omnipotence had revealed itself; a breath had achieved a wonder; and now Christ permits Himself to be

taken and is the self-surrendered victim of the Sanhedrim. Ah, this same Sanhedrim shall hear three days hence from its own soldiers, that He has risen, and the narrative of his divine yielding shall find its counterpart in the history of his triumph over the Sanhedrim and the Sanhedrim's guarded tomb where He lay as their dead prisoner. Peter will soon pass out of view for three memorable days, but he is prominent now and ready to meet "torches and lanterns and weapons" on their own ground. It is an occasion that suits his fiery zeal and he draws his sword and cuts off the ear of Malchus, a servant of the High Priest. Jesus interposed, stopped the opening of a bloody drama, and restored the servant's ear. From the moment, the sword was sheathed—Peter was a fallen man.

The natural sequel hastens to completion.

John, and afterwards Peter, had been admitted to the outer court of the High Priest's house and were awaiting the issue of Christ's Jewish trial. Could circumstances have been more unpropitious for Peter? The exciting scenes of the night, the vivid alternations of feeling, the arrest laid on his physical courage, the torpor of sleep and the confused sensations of waking hours, the chill of the morning, the place, the company about him, were all calculated to imperil his position. What to him at the moment was the meaning of Discipleship, of the Apostleship? What were Cæsarea Philippi and the Transfiguration? Every hope had suddenly perished, every aspiration had mocked him, and even the love and devotion borne to his Master had not been allowed to assert themselves according to his sense of courage and manliness. There are revulsions of feeling that disgust us with our virtues and make us open like the Psalmist to a belief, that we "have cleansed" our hearts "in vain" and "washed" our "hands in innocency." Men are

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always weakest when the past has been wrenched away, and, in this trying hour, Peter broke with the past. The denial of his Lord had nothing equivocal; it was bold, and repeated; nor did it stop till it reached its shocking climax in oaths and curses. But, if the scene and its lower associations had thus combined against him and tempted his troubled spirit until he had incurred a fearful guilt, they were not to leave alone upon him the impress of shame and humiliation. The scene and its higher connections had a divine work to do and it was done. Christ was near by. Great as were his own sorrows, He could not forget in that critical hour of Peter's history, the interests of his friend, disciple, and Apostle. Not a word was said. "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." St. Luke, XXII, 61, 62. The fall of Peter was sudden and rapid, but even more quickly than that were his self-recollection and the anguish of repentance.

To judge Peter harshly is not to judge him humanly and still less divinely. Christ was not simply merciful but very tenderly merciful. There was no public reproof, no humiliation of his friend and follower in the sight of his enemies, not a drop of unnecessary bitterness added to the cup of sorrow. If He, who "knoweth our frame and remembereth that we are dust," could bear with him so kindly, so pathetically and yet so truthfully, surely we of "like passions" with Peter can afford to spare ourselves and him the reproach of cynicism and satire. Charity is the highest of duties to self as well as to others. Neither the unfortunate nor the guilty, but we ourselves are the largest gainers in exercising this most

blessed of virtues. It is the noblest culture we can give to judgment. Never limited to the sphere of reason, it embraces the imagination and the sentiments, draws into its circle of warmth all the affections, vivifies with heavenly influence the humblest office of sensibility, and makes the whole nature partake of the divine compassionateness. We are "DUST" and we feel this most rightly when we recognize the "dust" of others. Peter fell in a very human way. Self-righteousness, self-reliance, self-esteem, all the insidious shapes that the false self assumes, hurried him down into shame and grief. But he began to rally in an instant and this immediate recovery shows how intolerable was his alienation from the honest and vigorous and permanent self. It was the sunset of a high northern latitude—scarcely a twilight—and the speedy return of sunrise.

There is much in this incident worthy of careful study. I am in a mood, at times, to view it in a PHYSIOLOGICAL light. And, in this mood, it touches me deeply to think how much our state of body has to do with life's probation. At the moment of St. Peter's trial, all the physiological conditions were against him, and that, too, in a combination not often capable of occurring. Allusion has been already made to this fact, so that I need not dwell upon the point further than to say, that the temptation found him as to physical circumstances in the least favorable attitude for manly resistance. To say nothing of charity, which is the divine safeguard of judgment, we cannot be just to St. Peter unless we take this into account. If it is sheer fatalism to deny or even question the full force of responsibility under such circumstances, it is a grievous error not to estimate their mitigating influence. Disordered sensations, excited nerves, chilled blood, are very unfavorable

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things to forethought, courage, and wise energy of will, and these treacherous besetments pressed hard upon St. Peter when confronted by his accusers. Only a few hours before Christ had fully told him of his danger. But he was proof against warning. His temperament was such that apprehension was impossible. Peril had to threaten his senses or it could not alarm him, and Christ had spoken not to his senses but to his soul. The sensitiveness of Banquo to temptation is finely brought out by Shakespeare when he represents him starting up from his dream and refusing to sleep again. Exhausted as his body is, needing rest after the excitement of battle and the appearance of the Weird Sisters, yet how tremulous his sensibility to the images painted on his brain!

"A heavy summons lies like lead upon me,
And yet I would not sleep. Merciful powers,
Restrain in me the cursed thoughts
That nature gives way to in repose!"

And Banquo is fortified, so that when Macbeth hints at "some words upon that business," he is strong in virtue and meets Macbeth's temptation, "IT SHALL MAKE HONOR FOR YOU," with the reply:

"So I lose none
In seeking to augment it, but still keep
My bosom franchised and allegiance clear.
I shall be counselled."

And Milton, too, shows exquisite skill when Eve narrates to Adam her dream of the temptation and exclaims:

"But oh how glad I waked
To find this but a dream."

And Adam answers:

"Which gives me hope
That what in sleep thou didst abhor to dream
Waking thou never wilt consent to do."

But the temperament of St. Peter forbade this keen insight into premonitions of evil, and, in this instance, waited as his

habit was, for evil to present itself before he gave a thought to its hazards. Strength of mood, the most uncertain of all reliances, he deemed to be strength of mind. The counterfeits of a will braced and nerved, that fugitive impulses so often assume, readily imposed themselves on his active fancy. Like the image that appeared to Nebuchadnezzar, his feet were of clay and St. Peter knew not how easily they would crumble.

How very clear and definite the leading ideas of St. Peter's character were in the minds of the four Evangelists, cannot fail to strike every reader of their narratives. They have exactly the same conception of the man. St. Mark and St. John show a deeper insight into his NATURE than St. Matthew and St. Luke. But the portraiture of the character is in perfect harmony and the impression they make is invariably that of one whom they could not mistake and would not misrepresent. St. Mark's graphic power of delineation does not exaggerate a single incident or any aspect of an incident, while St. John's tender attachment to his friend does not prevent him from telling the sad story of his fall. We have different Julius Cæsars in biographies and histories, and certainly one would find it an extremely hard task to get a single Napoleon Bonaparte out of the biographies and histories professing to describe him. Not so with the sketches of St. Peter. They are marked by the same distinctive contour of the man, and the light and shadow fall on the same outstanding features. This striking fidelity is not a mere matter of art. Art it is in the highest conceivable sense of art. Beneath it, however, is an obvious spiritual law that shapes the art and gives a soul to its substance. Such a character as St. Peter's could never have been invented. No one could have imagined a friendship on his part toward Christ so spasmodic in outward action

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and yet so inherently strong in the depths of its being. And we may rest assured likewise, that no one could have invented the look of Christ's utter loneliness and sorrow when He turned his rebuking yet forgiving eye on the man who had been his boldest champion, the first to acknowledge his Divine Sonship, and now denying Him thrice in the hour when his enemies were triumphing over Him.

But there is a broader view of this matter. Does it seem as if Christ had failed with St. Peter? He has degraded himself and given his Lord the keenest pang in that morning of anguish. Can we regard it as other than a humiliating defeat where we should have expected a most signal victory? On closer inspection, it appears in a light entirely different. It did not take Christ by surprise. It was the natural out-working of causes which He had foreseen and foretold. If so, it ought not to astonish us. Nor can it astonish us when we recall the scene at Cæsarea Philippi. It is exactly in the line of St. Peter's antecedents, and, furthermore, St. Peter himself only represents one aspect of a state of thought and feeling then general if not indeed universal, viz: utter disappointment in Christ as the Messiah they expected as the elect race of Jehovah. "Despised and rejected of men," long before prophesied by Isaiah, finds its response in, "And they all forsook Him and fled." The reverberations of a thunder-storm among the crags of the upper Alps are very unlike its echoes amidst the terraced vineyards of the lower ridges but it is all the roll of thunder. Pharisees and Sadducees are very different men from the disciples; the former hated and persecuted Christ unto death while the latter loved and revered Him ; but nevertheless they were alike in one thing—they were disappointed in Him as the National Messiah. Now, in

St. Peter, this feeling of overwhelming disappointment as characteristic of Christ's devoted friends has its extreme manifestation. It assumes in him its most painful and mortifying expression. A typical man all through his discipleship, speaking just what he thought, acting just as he felt, what more natural, than that he should be typical to the last? This event in St. Peter's life, shocking as it was, took its place in the economy of Providence and was over-ruled for purposes of infinite good. In this as in all else, Christ trusted the future for His vindication. He knew that every true man must die to be appreciated. He knew that more than any other man, He had to die to be understood even by His dearest friends. He knew that his own mother and brethren had false views concerning Him and that only the cross and the grave could rectify their errors. If, therefore, St. Peter passed under an eclipse—the brave man a coward, the truthful man a liar, the reverent man a blasphemer—it was only in keeping with the great darkness that overspread the land at the crucifixion—like it a strange gloom but like it soon to disappear.

FOURTH ESSAY.

Sorrow of the Disciples after Christ's death—Uses of this Sorrow—The Dead Christ in the hands of the Sanhedrim—The Empty Sepulchre a Mystery to His Disciples but not to His Enemies—Manifestations of the Risen Christ—St. Peter on the Lake Shore—Typicalness of St. Peter's Character and History—Slow Transition in obedience to Providential laws—Laws of Mind never set aside by Christianity—St. Peter as an Exponent of these Laws—Uses of a man like Him in the Gospel Narrative—Where he Failed and how he was Restored—Lessons of Sorrow—the Apostle now of the “*Man of Sorrows*”—Characteristics of the Interval of Forty Days—Summary of its Effects.

On the morning of Christ's resurrection, St. Peter comes again into view. At the cross of Calvary, at the burial in Joseph's tomb, on the intervening Sabbath, we see nothing of him. Christ is in the grave and the shadows of that grave lie on the disciples and hide them from sight. This fact has its place in the history. The dead Christ is indeed dead to them, and they are hidden from us in the solitude of disappointment and grief. It was to be expected that such a state of things would ensue, and, doubtless, Providence over-ruled it for a special purpose connected with the historical evidences of Christ's resurrection and the personal experiences of the disciples. The corpse was virtually held as the property of the Sanhedrim, for it sealed the sepulchre and guarded it against human invasion. Meantime, sorrow was to have its chastening season with the followers of Christ, even a hopeless sor-

row. Without one earthly stay or support, bereft of all sympathy, they were to be left in the gloom of desolation. But, even then, the divine work was going on in their souls. It was a period, like all occasions of poignant suffering, sacred to memory ; and, as the promised Comforter was to "bring all things" to their "remembrance," they were left alone with the images of the past and taken through a discipline introductory to the specific office of the Holy Ghost. He was to set their recollections in the vivid light of his Divine Presence. Such grief carries in itself the approaching joy and yet knows not the prophecy of its near happiness. Well it was, that the disciples were ignorant of the future ready then to dawn upon their vision. Such a future must needs have a very solid past as a foundation for its superstructure, and, in these days of bereavement, this preparatory work was progressing. Memory is the first mirror Christ holds up before an awakened soul.

Men, their own men, carried the news of Christ's resurrection to the Sanhedrim. A woman, Mary Magdalene, bore to Peter and John the tidings that the grave of Christ was empty. "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." The men representing the Sanhedrim witnessed the coincident miracles of the earthquake, the descending angel of the Lord, and the removal of the stone from the door of the sepulchre. Over their prostrate forms "as dead men," symbolic of a vanquished Sanhedrim, Christ rose in unobserved majesty. To guard an empty tomb was useless. They had something wondrous to tell and they hastened to tell it. Christ's enemies were allowed to have the first knowledge of His resurrection and to invent their explanation of the missing body. Then as now, Provi-

dence gave every possible opportunity to the adversaries of Christianity. Only there was no M. Renan in those days.* Ingenuity had not reached the inventive skill of "inebriation" and "apparition," but was content with a falsehood outright. Naturally enough, it occurred to them, that a vacant grave which they had sealed and made "sure," had to be accounted for in deference to their position, and the more so, as this empty grave was a fact that no one had the hardihood to deny. Mary, too, reported a vacant tomb. At this point, all the testimonies agree. Foes and friends have common ground, upon which they stand. If, henceforth, their views diverge widely, it is a help towards getting at the truth that one fact is beyond question, viz: the corpse of Christ has disappeared. And because of this fact, which nobody doubts, Mary is sorely troubled. She hastens to Peter and John with the information of the missing body and they run to the sepulchre. For once, the quick Peter is surpassed; John reaches the place first, and "yet went he not in." Peter arrives and makes bold to enter, sees the napkin and the linen clothes arranged in order and feels that though the inmate has gone, the sanctity of the grave has been honored in the mode of his departure. John then examined the interior of the sepulchre—"saw and believed."

But that empty tomb soon ceased to engage the attention of solicitude and be a sad perplexity to thought. It was a mystery to Christ's disciples—not to His enemies. For three days it had a history. It belonged to Joseph of Arimathea, it was

* * * The shadow created by the delicate sensibility of Magdalene wanders still on the earth. * * * These first days were like a period of intense fever when the faithful mutually inebriated, and imposing upon each other by their mutual conceits, passed their days in constant excitement and were lifted up with the most exalted notions. THE APOSTLE, by Ernest Renan, pages 61, 69

new, and in a garden near Calvary. Nicodemus and Joseph, men of wealth and position, members of the Sanhedrim, had participated in Christ's burial. Near by, the faithful women watched the lonely entombment, neither ashamed nor afraid to testify their affection for Him, who had just been borne by unexpected hands from the cross. Then the sepulchre where Christ lay, had become yet more closely connected with the Sanhedrim by their zeal to "MAKE IT SURE." They made the sepulchre sure, sealing the stone and setting a watch. But the prophetic "THIRD DAY" came and it passed from under their keeping. A short interval followed, during which, it was the centre of intense anxiety to the disciples. Unseen by mortal eyes, Jesus had risen and silently departed. Mary came the second time to weep at the empty grave, and, with her tears, closes the history of its bewildering wonders. Over that forsaken tomb falls the last eulogy of devoted love and then she hears "MARY" from the lips of her risen Lord. The history extends through three days, but what a vast space it fills! Backward to Nazareth, Capernaum, Tabor; outward from Judea to the chief seats of Roman civilization; forward to the nations that A. D. 1882, welcome the festival of Easter; what a strange diffusive power that wonder has! Not many days hence, "JESUS AND THE RESURRECTION," the earliest formulary of Christianity, will be translated into the different languages of mankind. "There is no speech nor language where their voice is not heard." A doctrine that goes at once into all languages is sure to find entrance into all hearts.

Yet nothing connected with the resurrection is so singular as that Christ's frequent and emphatic allusion to "THE THIRD DAY" should have been forgotten by his friends and remembered by his enemies. Were the eyes of the disciples "holden

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that they should not know it?" Was memory struck with syncope? Scarcely; but nevertheless it is a noteworthy incident. Grief paralyzed memory. And so far as the historical argument of Christ's resurrection is concerned, it was fortunate that it did. Grief, such as that, would not be likely to steal the dead Christ from the tomb. Grief, such as that, would be in no mood to see an "apparition" of Christ. On the other hand the guilt of the Sanhedrim had not testified to its own enormity unless it had taken possession of his sepulchre. And so it is—forgetfulness and recollection are both over-ruled by Providence to attest Christ's resurrection. Had not the disciples forgotten "THE THIRD DAY," the historical proof would not have been in the striking form it now presents. Forgetfulness has its evils but forgetfulness in itself is not an evil. "Forgetting those things which are behind" was with St. Paul a condition precedent to "reaching forth unto those things which are before." If we remembered a tenth part of what enters the mind, the brain would soon die of overtasking. Thence it happens, according to God's law in the organ of thought, that thousands of sensations never rise into consciousness; other thousands of impressions stay for a time and depart, making room for others; other thousands do their work and sink out of sight; for the mind, like the body, must exhale as well as inhale, and like the body, have its millions of little pores, through which, its waste matter can escape.

Of the manifestations Christ made during the Forty-Days, five occurred on resurrection-day. Only ten are recorded; the first day shared half of them; and "THE THIRD DAY" is again signalized. If the evidence was to be evidence to faith no less than to reason—spiritual while historical—addressed to grief,

startling to guilt—then, let it be concentrated. Mass the forces and decide the issue at once. Where so much depends on instant action, there must be no delay. Hitherto, indeed, Christ has obeyed the laws of time and space; his movements from city to city have been gradual and successive; his demonstrations of power and wisdom have been amenable to time and He has been careful not to encourage sudden and excessive impressions. But all the circumstances are changed now. Sovereign over time and space, He acts conformably to his Semi-Glorified Humanity. “He spake and it was done; He commanded and it stood fast.” And who needed this quick influence more than St. Peter? One of the five manifestations (first day) was to him. Previously to the appearance to him, the angel had said to the Galilean women: “Go your way, tell his disciples AND PETER;” and how much is couched in the two words, “AND PETER!” No particulars of the appearance to St. Peter are given. “The Lord is risen, indeed and hath appeared to Simon.” It is in advance of Christ’s manifestation to the disciples on Sunday night and is referred to by St. Luke and St. Paul. Luke, XXIV, 34. 1 Cor., XV, 5. Doubtless, it was private and personal, and hence the silence as to details. In marked contrast with this, we have the scene on the Lake shore in Galilee as given by St. John in the last chapter of the Fourth Gospel. Among the subordinate figures in this great scene—the subject of one of Raphael’s finest cartoons (*PASCE OVES MEOS*) St. Peter is the most prominent, the whole interest being concentrated on the Lord’s interview with him. The scene may be regarded as epitomizing the entire history of Peter, up to this time as a disciple and an Apostle. At every point, it touches the past. The associations of three years, so varied, so alternating

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in lights and shadows, and yet so coalescing in the direction of a supreme purpose, are here either implied or directly expressed. Once more, the Galilean fisherman is before us—the last view we shall have of him on the waters with his boat and net. Once more, he repeats the old impetuosity, plunging into the waves when John said to him: “It is the Lord,” and eager to reach his side before the other disciples. John was content to know that it was He; Peter must demonstrate his gladness in advance of his six associates. The miracle, moreover, was similar to the early incident in our Lord’s career when Peter cried out: “Depart from me; for I am a sinful man, O Lord.” Here, too, this “sinful man” was to realize his sinfulness as never before, to see his moral state not under impulse and the confused interblendings of imagination and conscience, but to see it in the light of the crucified Christ, risen from the dead and lingering for a season on earth before ascending to the Throne of Glory. His temperament being kept in view, together with his circumstances and modes of training it is not difficult to conjecture, that the facts of more recent life had now assumed some degree of unity in his consciousness. Before Christ’s death, the “sinful man” had come to a painful knowledge of himself, “Wept bitterly” are, in his case, expressive words. Since the resurrection, Christ had appeared specially to him and we may imagine with what effect. The conclusion then is reasonable, that he was prepared for the occasion now under notice.

Accordingly, we find, that when Christ singled him out from the other disciples and addressed to him the searching question: “Lovest thou me more than these?” Peter is prompt to reply: “Yea, Lord; thou knowest that I love Thee.” Again the Lord asks, dropping the words, “more than these,”

" Lovest thou me?" and Peter makes the same reply as before. And for the third time, the Lord inquires: " Lovest thou me?" and then Peter " was grieved" and yet there was naught but a calm intensity in the answer: " Lord, Thou knowest all things; Thou knowest that I love Thee." Throughout it all, it was not the asserting " I" of former days, such as " I will lay down my life for thy sake," but " Thou knowest," and finally the emphatic appeal: " Thou knowest all things." The " sinful man" had come forth from the old world of self, from its exaggerated estimate of fugitive impressions, and especially from its want of discrimination between sensations and affections and he has found the entrance into the world of true spirituality. The " sinful man" was now humble, fortified against himself, truthful to awakened instincts, and hence the stress on " THOU KNOWEST." So long as Christ was Christ to the senses and the sense-mind, laboring with unceasing activity and skill to elevate his disciples above merely sensuous ideas of his character and work, laboring most of all to preserve them against the abuses of his manifestation in flesh and blood; so long as this discipline with its struggles and risks was going on, Peter stood forth as we have seen, a typical man who represented, in nearly every aspect, the transition from Judaism to Christianity. Only in this light, can we do him justice, and, assuredly, in no other can we treat him charitably. But why separate the two? They are ultimately one, for what is charity but justice glorified?

To see more clearly this typicalness of Peter's character consider the age of the Redeemer, the state and circumstances of Judea, and the conditions, under which, his divine work began and progressed. Ancient civilizations, retaining certain local features, had been fused together in a massive Roman Empire.

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Politically, the races were a race, but in all else they continued races with their hereditary traits. Blood survived and it nourished memories, traditions and usages. Blood is the last thing that yields to military conquest. Palestine had fallen under the Roman yoke, and yet Judea and Galilee, though governed by representatives of Rome, remained Judea and Galilee. They clung to their ancestral life with an invincible tenacity. In their humiliation and sorrow, Jerusalem was still the Holy City, her foundations stable with the strength of centuries, her sacred places guarded by the hosts of Jehovah. But the institutions of the land had lost their ancient virtue. The spirit of their Law had been sacrificed to the letter; and the exactions of a false expediency, stern in devotion to precedent and jealous of all independent thought, divided Pharisees and Sadducees into opposing sects without abridging the tyranny of either party. Inasmuch as the rivalry of these sects grew out of theories concerning the Law rather than the Law itself, it could only happen that the religious feeling of the Jewish nation would assume, for the most part, a slavish devotion to external ceremonies. The idea of the Theocracy, once so potent, would degenerate into that of the Hierarchy. Priests would ignore their relations to God in superstitious influences over the people, rabbis take the place of prophets, and the whole system of revealed religion become, with rare exceptions, more like a human invention than a divine reality. Of necessity, therefore, whatever was best in Judaism would go over to the side of ambition and worldliness. The best, indeed, would form the closest alliance with the worst, since nothing can be worse than the abuse of the higher sentiments by the substitution of selfish prudence for conscience.

At one time in Christ's Ministry, it was asked: "Have any of the rulers or of the Pharisees believed on Him?" indicating the obsequiousness of the people in all matters of religion. At another time, it is stated, that "among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." St. John, Chap. VII, 48. XII, 42, 43. Such facts show how the Theocracy had been overlaid by the Hierarchy and to what a fearful extent, this ecclesiastical despotism had reached. On the one side, the Sadducees represented the extreme of secularity in the religion of the Jews. On the other side, the Pharisees exerted a far greater popular influence by the stress laid on the oral Law, by their position as teachers, and by their sentinel-like contact with the social and domestic interests of the masses. Apart from these rabid classes of partisans, were those—a small number—who like Simeon were "just and devout, waiting for the consolation of Israel;" like Anna who "served God with fastings and prayers night and day;" like Nathanael, Israelites indeed, "in whom was no guile." Yet even these shared the current errors and prejudices of the times and were ill-prepared to accept a Messiah, who was to suffer and die as the Lamb of God for the sins of the world. Not one of them saw, that the great question in Christ's Ministry involved a radical change in their personal, social, and national views of religion. Nor was it possible, or, if possible, not desirable, for them to see this stupendous fact except gradually. The transition was long from their veneration for Abraham and Moses to a true acceptance of Christ; from offerings of field and flock to individual consecration; and from symbolic atonements to the sac-

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rificial blood of the Son of God. And it was long because conducted in obedience to Providential Laws and by a succession of illuminations, light expanding into further light, till the consummation at Pentecost. God is All-Wise and never suspends the laws of the human mind.

Keeping this in view, we have a fuller insight into St. Peter as a typical character. How the wisest and best men of the times of Christ thought; how the most advanced opinions were mixed with errors; how hard it was for honesty and truthfulness and reverence to fight themselves free from the bondage of the past; how small at any given period was the movement forward and how frequent the rebound; all these are very apparent in his career. Could there have been a more transparent nature chosen by the Lord to show the interior workings of his divine truth and spirit? Could one have been found, in whom, the inner soul was so capable of easy and thorough-going embodiment in an outward shape? Genuinely dramatic is he not? Dramatic, I mean, in the sense, that his thoughts and feelings have facile passage to the nerves and thence into vigorous expression, physiological no less than oral. Nothing within him, nothing that concerned his natural way of looking at things, nothing that involved instinct, would be left behind in the recesses of mind, when he spoke and acted. It is not extravagant to claim, therefore, that he had every quality for a typical man. His intellect was not subtle, abstract, metaphysical. The understanding was robust, straightforward, practical. Imagination took its strength from impulse and had no independent force of activity. Whatever he saw, he saw vividly because he felt deeply. And the moral was akin to the intellectual, so that his nature, if aroused in its electric current, had no stoppage from non-conductors.

The uses of just such a man as St. Peter in the Gospel narrative are manifold and invaluable. For it is not enough to have Christ before the eye merely in Himself and as Himself, but we need to have Him in His work and especially as His teaching and example present themselves in the disciples nearest in public and still nearer in private to his person. To see Him in others is a help to seeing Him in Himself. Peter is a synopsis of the first stage of the Gospel as to its effects on experience and character. Allowing for excess of individuality, he affords us a continuous and complete history of Christ's agency in shaping a human soul into sympathy with Himself. The whole of the transition period, beginning with the reformation under John the Baptist and progressing to Pentecost, is brought out in Peter. First of all, we have the Jew of John's day, then the preliminary training for the Apostolate and that era in education (Sermon on the Mount,) which was to mark by a broad line the difference between the righteousness of the new Kingdom and "the righteousness of the scribes and Pharisees;" next the life of Jesus in Galilee, where, amid scenes so familiar to Peter, the discourses and miracles attracted such general attention and made Peter's house a centre of public interest; following that bright morning the darkening of the day, the retreat to Cæsarea Philippi, the glory of the Transfiguration; and thence onward the Man of Sorrows watching with anxious tenderness how Peter, with his joyous and exuberant nature, would take the shadows that were to deepen till he lost sight of Christ in the darkness. How near Peter was to Him and how hopeful and forbearing He was towards His excitable friend! Just after the discourse at Capernaum, a discourse fraught with momentous consequences, He had said: "Have I not chosen you twelve and one of you is a devil?" but He

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gave no hint then that Peter should deny Him. St. John VI, 70. It was Christ, unveiling Himself as the Man of Sorrows, that Peter had addressed in the words : “ Be it far from Thee, Lord.” It was Christ, the Man of Sorrows, unveiled, that Peter denied in the words: “ I know not the man.” At this point, the final transition from Judeism to Christianity set in, and precisely here, Peter stumbled and fell. At no other point would he have stumbled and fallen.

Bear in mind, then, that we have two distinct forms of development in the Gospel narrative. One is the development of doctrine as Jesus advanced in his career, the same transparency being always before the disciples but the light increasing by which, each line and lineament appeared more clearly. It was ever the same Divine Teacher, and so far as His infinite claims were concerned, He was not more authoritative at the close of His Ministry than at its beginning. But He had that higher economic sense of truth as it related to human capacity in its power to receive and assimilate the mysteries of the Kingdom. The rule of this economic use of truth was formally stated when He declared: “ I have yet many things to say unto you, but ye cannot bear them now.” St. John XVI, 12. The other form of this development manifests itself in the character of His disciples, and pre-eminently as to its slowness and fluctuations in Peter. He, too, is a transparency that shows all the degrees of illumination. And when, at last, a heavy shadow falls upon that transparency, we feel assured it is not the former darkness before Peter knew the Lord Jesus but a cloud soon to vanish. It was the Man of Sorrows, I have said, that he denied, for one of his temperament could have had no severer trial than such a sorrow. It was to him a personal and national sorrow. It obliterated the memories and

crushed the hopes of three years, and, for a time, left his heart without support from the past or the future. Observe now the adaptation of the Lord's discipline to Peter's special infirmity, viz: his inability to bear disappointment and grief. On the Lake shore, He asks him three times, " Lovest thou me? " and enjoins it upon him to " Feed my lambs," " Feed my sheep." Then he adds: " Verily, verily, I say unto thee, When thou wast young; thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." St. John XXI, 18.

This was a prophecy of sorrow, but of sorrow in its blessedness. Peter, as he was in earlier days—the strong, free, self-impelled man—and St. Peter as he would be in distant years—subdued by chastenings and yielding to the seizure of enemies—is delineated here in vivid contrast. " This spake He, signifying by what death he should glorify God." Imagine the effect on Peter of this disclosure of the future, its specific influence on his temperament, its tendency to reconcile him to hardship and suffering, its lessons of patience and calm endurance, and, most of all, its power to secure the heroism of a firm and consistent moderation. Far too much for his well-being he had been devoted to his idea of Christ, BECAUSE IT WAS HIS IDEA, and this had betrayed him into a habit of displaying his superiority to the other disciples. " MORE THAN THESE " was his besetment. " More than these" had undergone painful experiences in his walking on the water and in the sharp rebuke at Cæsarea Philippi. " More than these" had had a severe defeat when Jesus said to Peter in the Garden : " Put up thy sword into the sheath." And " MORE THAN THESE " had been brought home to his conscience this very morning

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in the words of Christ. Shall it indeed be "MORE THAN THESE?" Yea; but in a very different sense from Peter's selfish delight in prominence as Christ's servant. Alone of the Apostles, the shadow of death was then laid upon his heart, and, henceforth, it was to be an abiding presence. "MORE THAN THESE" was he then! Step by step, the Man of Sorrows had been drawing him to Himself, and he, who had denied Him on His way to the cross of Calvary, could now appeal to Him as the Searcher of hearts and say: "Thou knowest that I love Thee" as Christ crucified and risen. "MORE THAN THESE!" Out of vanity and weakness Christ brings strength and glory.

Thus ends the second stage in the development of Peter's life as the Lord's disciple and Apostle.

Is there anything bearing a resemblance to this personal history in the annals of other religions? in the memoirs of the old Testament? Nay, is its counterpart found in the career of any one of Christ's followers? Was there a man among the Twelve trained in this way subdued by exactly such humiliations and finally made victorious over his infirmities? Let it be remembered, that this man's education under Christ covered an unusually broad ground. A most active, wilful, impassioned, temperament was to be regulated. Nerves, that had formed their habits amid the stormy freedom of winds and waves and had little sympathy with conventional life, had to be disciplined for the brain of a chieftain in a great religious movement, the greatest known in the records of mankind. Besides all this, the narrowness of his views and the depth of his prejudices, have to be considered. The relations of the mind to the body no less than the relations of the body to the mind, must be taken into account; out of the fisherman, the Galilean, the Jew, and that withal in an age when unrest and

disquietude were ever liable to break forth in fanatical violence, there was to come a man whose strength should have no alloy of vehemence, and whose wisdom, sobered by the sorrows of the past, should be in beautiful harmony with the repose of majestic courage. Such a man stands before us on the shore of Tiberias, and, hereafter, we shall know him as "THE Rock."

At the close of the Forty Days intervening between Christ's resurrection and ascension, the reader of the fourfold Gospel has an enlarged view of St. Peter. Indiscretions have ceased, blunders are over, any further lapses are very improbable. Yet, so far as we know, he has seen the risen Lord but on a few occasions. Apparently then, much work has been done within him in a little time. How is this? The clue is found, I apprehend, in the fact, that the Lord has been giving him a new discipline which has matured his former training. I have already alluded to the Law of Unconscious Development, and I beg to add here, that this form of growth had reached a period in St. Peter's career, when, under proper conditions, it was capable of sudden and remarkable expansion. Those conditions were supplied by the Forty Days. During this period, Christ was no longer the Christ of Caphernaum, Bethany, and Jerusalem—no longer watched by spies and hunted by persecutors—no longer wearing the guise of a servant and veiling his glory before the eyes of friends. Nor was He exalted to the Throne of the Universe, principalities and powers subject to his sceptre. But He was in a midway state, one of Semi-Glorification, that was designed to bridge over the vast space lying between the world of his humiliation and the empire of his exaltation. And, therefore, He came and went, communed with the disciples, explained to them the

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Scriptures, and breathed into their souls the Holy Ghost, as He had never done before and as they were not prepared for until now. One may easily trace the changed circumstances of the risen Son of Man in the changed St. Peter. So far as similarity could exist, the correspondence was marked. It appeared in all St. Peter's actions, in the advance of his self-control and peculiarly in his more habitual composure. It evinced itself in his intercourse with the disciples and especially with St. John, to whom he was drawn in a closer friendship. One is struck with the influence that St. John henceforth exerts over him. Everything, in fact, goes to show that St. Peter stands on the threshold of a new existence. His attitude is expectant, and he is girding himself not as a mere soldier but as a commander of forces in the warfare clearly seen to be near at hand.

This will occasion no surprise in any man who has studied the laws of the human mind and particularly the operations of the Holy Spirit through those laws. Great as our indebtedness is to Metaphysicians and mental Physiologists, let us not dream, that they have compassed this vast subject. Experience, profound christian experience, teaches much relating to the workings of the mind under its laws, of which, their systems know nothing. One of the transcendant merits of the New Testament is, that it throws a light on the hidden recesses of thought and feeling, on the realm beneath the intellect of sensuousness, where the instincts of reason, conscience and sensibility, interact on one another. In these Forty Days, we see a sudden revivification of St. Peter, all his energies vitalized, and yet subdued to a method hitherto not experienced, because impossible of experience. For nearly three years, Christ, his Teacher, had been making impressions on his mem-

ory which he could not understand. It was inlaid with hieroglyphs. As time went on, the mysteries increased. The hieroglyphs multiplied but no key to the interpretation was given. After the resurrection, Christ supplied the key. The past was now comprehended. It became a living part of himself. If it had failed him in the hour when it was summoned to the test, it could never fail him again. Conscience had the aid of an enlightened memory and this is one source of power in conscience. Let us not lose the lesson; memory may simply be an intellectual faculty; it becomes much more when it enters as a constituent into character.

Look, finally, at the circumstances surrounding St. Peter in this interval of holy repose. Here, indeed, was he to have his culture in serenity. No excited crowds are here; no multitudes thronging the Lord Jesus; no need for a desert place where they might rest. The plaintive beseechings of parents for their afflicted children, the wail of lepers, the shrill cry of the demoniac, are unheard. The air holds the calm of heaven. Even the beauty of Galilee, which has so long served as a background for Christ's parables and miracles, is shut out from view. Grassy hills and turreted mountains, terraces where vines festooned the rocks, Carmel and Hermon in the distance bounding at once the landscape and the firmament, orchards of olives and oranges, flowers of every hue, almond blossoms and oleanders, all these that formed "a highland paradise" or plains like Sharon of verdant loveliness, are now kept out of sight. Only the risen Christ fills the scene. The background is immensity and the angels are hovering near with the anthem on their lips: "Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of Glory shall come in." Can we estimate the effect of all this on

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a mind like St. Peter's? Looking on one from the dead, hearing his voice, watching his demeanor, identifying and contrasting the risen Lord with Jesus of Nazareth; who can measure the influence? And in it all, his personal consciousness so intensified that he can identify and contrast the present self with the past self, and, in some degree, realize the future, before the portals of which, he is now standing close by the side of Christ.

When we compare St. Peter at the close of Christ's posthumous Ministry during Forty days with St. Peter at the close of Christ's former Ministry, we are struck most forcibly not by the mere fact of contrast but by the peculiar qualities that difference one from the other. The growth appears in certain attributes of mind with which we have become familiar, such as decision of purpose, promptitude of action, magnanimity of feeling, these indicating growth proper, i. e., an advance in their largeness of scope and regulated energy. This, however, does not fully cover the ground of comparison. New virtues exhibit their presence. There is a quietness, a reticence, a spiritual insight, not discerned before. Instinctive mind is very obvious in him but very unlike earlier instinctiveness. Instincts seem to lie as layers in the soul, one beneath the other; and as in sinking a deeper shaft in the earth, we penetrate various strata with their specific properties, so as truthfulness of life works down into a man's being, we find a soil below quite dissimilar to that on the surface. And this is development in distinction from growth which we recognize in St. Peter as the effect of the Forty Days. Growth and development have gone on together; and how beautifully this is symbolized to the senses! A similar order obtains in the material world. Spring expands into Summer, Summer into

Autumn, each season meantime adhering to its own character. But to what are the simultaneous growth and development in St. Peter due? Obviously to the risen Christ and his methods; the change in Him and in them as modes of influence, and their reciprocal adaptiveness to act on the disciples. What a reality then He must have been!

Education in the art of thinking, culture in the habits of emotion and sentiment, intense realizations of truths till of late not apprehended at all, vivid grasp of faculties not previously used, spiritual inspirations; all these results are brought about by Christ's resurrection. Is not this the same Christ? Aye; but in "A SPIRITUAL BODY," the laws and conditions of existence entirely changed, Christ in a corporeity very unlike that of "Jesus of Nazareth" and yet known in it as of old and felt through it more powerfully than ever before. Only a word—MARY—and the Magdalene springs to his feet. Only the "ALL HAIL" and the Galilean women worship Him. Only—"REACH HITHER"—and St. Thomas, the heroic doubter, who held out against evidence till he was probably the solitary unbeliever in Christ's resurrection in Jerusalem—only "REACH HITHER"—and he exclaims: "MY LORD AND MY GOD!" And in the grace said at the evening meal in Emmaus—only in the blessing and breaking of bread—the stranger is the risen Lord. And yonder on the shore of Tiberias, the dim haze of the morning flashes in nocntide on the eye of St. John who whispers to St. Peter: "IT IS THE LORD!" Simplest of proofs that He was the same Christ; no demand on reasoning; no circuitous path to judgment; the logic clear and vividly assuring; certainty instantaneous and complete; oh, if the little children that He once took in His arms had been brought back to His bosom, they would have smiled their remembrance

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of Him as the One who had said: "Of such is the Kingdom of Heaven."

A man like St. Peter, sensitive in a remarkable degree to physical impressions, must have been singularly affected by the "SPIRITUAL BODY" of the Lord Jesus. Gliding into the presence of the disciples without notice, departing with no more formality than it came, none knowing where it abode, none understanding its habits and modes of life, doing nothing as an ordinary man, St. Peter must have been profoundly conscious of the power of Christ over this body. The marvel now was Christ the Son of Man. Would not this remind him of Christ's walking on the water and still more of the Transfiguration? And would he not be further reminded of Christ's interest in the human body as evinced by His miracles? Judaism had laid great stress on the human body. The language in which its truths were conveyed to the mind was mainly a physiological language. Disease was a sign of sin; health and bodily purity were types of holiness. But Christ's miracles, wrought nearly always in behalf of the body, had not only given to miracles themselves an aspect entirely new, but they were virtually a revelation of Divine Providence, as to the connection between the WELFARE of the human body and the WELL-BEING of the human soul. And this lesson, so often taught by Christ, had culminated in His own Semi-Glorified Body. In that group of disciples, now so intent on learning whatever Christ had to teach, who would be more impressed than St. Peter by the wonder of the Divine form appearing, vanishing, re-appearing, now disguised as a gardener, then as a traveling stranger, so spiritual as to be taken for a ghost, so palpable as to eat in their presence? What he most needed was to get control over his body. Despite of his training, he was

little else at Christ's death than an ungoverned creature, more of a creature than a man, his nervous impulses swaying him hither and thither, and his lack of self-rule obvious on all occasions. He was greatly deficient in the religion of the body. The grace of God teaching him that the body was "THE TEMPLE OF THE HOLY GHOST," was the urgent lesson for his untamed nature. Tiberias and Galilee had to be driven out of him, and the wild fisherman, bred among wind and waves, was to be subdued into the gentle shepherd who could feed Christ's sheep and carry the lambs of the fold in his bosom. Such extraordinary physical conditions as environed him during the Forty Days would have no power in themselves to change his vehement disposition. But they would have immense power to put him in an attitude most propitious to improvement and to act as auxiliaries to higher agencies, and this was precisely the effect produced.

A beautiful season it was—that period of the Forty Days. Men had to witness what Humanity was in Christ Jesus. They had seen it veil the glory of his Godhead, and, what was also mysterious, they had seen it veiling its own glory. Poverty, homelessness, sorrow, present the Human disguised and obscured. "There is no beauty that we should desire Him." All this was over now; Humanity had entered on its glorification.

A beautiful season indeed—that new Sabbath of Forty days. There was much of Heaven then upon earth. "And God saw that it was good."

FIFTH ESSAY.

Pentecost—Christ's Previous Training of His Disciples—Past and Present combine in the offices of the Holy Ghost—New questions Arise—Apostles on the arena of Discussion—Issue between Judaism in the Hierarchy and Christianity in the Church—Prominence of the Sadducees—St. Peter's relation to them as the Preacher of the Resurrection—His Qualities as a Leader—Changes in the Man—How he Confronts the Sanhedrim and Senate—Decline of Sadducean Power—St. Peter the Agent in this work—His signal Success—Reflections on his career at this time—Representative of the Dispensation of the Holy Ghost—Christ's Glorified Humanity acting through St. Peter—Expediency of Christ's Invisibility.

Passing from the last chapter of St. John's Gospel to the Acts of the Apostles, we find ourselves in the midst of new scenes, surrounded by new circumstances and occupied with new thoughts. Christ has ascended to Heaven and the Apostles are left alone. What shall be the effect? What turn shall the affairs of the new Kingdom now take, the King afar off, and the stars of infinite space between His throne and the earth, His footstool? Christ makes no experiments; and yet we, hemmed in by our narrow sphere and looking at things "through the loopholes of retreat," watch eagerly the movement under the novel aspects it assumes. Absent from their senses, can He be present, nevertheless, with a power of revelation on His part and a conscious recognition on their part which shall satisfy to the full the demands of certainty?

For three years, there were few waking hours when he was not the Visible Teacher and Friend. Accessibility was the predominant quality of his social character. Every one knew

the ways to his heart and knew, too, that they were always open and clear. Alternating between intercourse with men and communion with the Father, His life had been a manifestation of every attribute of Humanity while He was the "Image of the Invisible God." Then came an Intermediary Period, during which the senses had no access to Him except as He "showed Himself," visible one hour, invisible the next as it suited his purpose. A twofold education never attempted save in this instance, was thus given to the disciples, so that their senses were made cognizant of His Semi-Glorified Form and trained meanwhile for its departure. That work, so very unique, having been accomplished, "a cloud received Him out of their sight," and henceforth He is the Lord Invisible. How are they affected by His removal? Not two months ago when He died, they were scattered and overwhelmed, but now they return from Olivet "with great joy" and "continued with one accord in prayer and supplication." A prayer meeting is the first assemblage of believers, the prelude to the great epoch of the Church. Practical business is begun, Matthias made an Apostle, and then Pentecost fulfills Christ's promise of the Holy Ghost. "There came a sound from heaven as of a rushing mighty wind;" the "SOUND" was not the Holy Ghost. "Cloven tongues like as of fire sat upon each of them;" the "TONGUES" were not the Holy Ghost." These were signs and wonders, nothing more; the power of the Spirit was inward, a Shekinah kindled by the audible breath of Christ and reflected in the fire-like tongues that quivered in the air but a Shekinah hidden from sight.

The sense of personality in our souls is the centre and heart of our being. It is the man within the man, the avowed and imperative "I," which, whether speaking or silent, is forever

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asserting its consciousness of the responsibility and dignity of human nature. And to this consciousness, Pentecost brought its manifold gifts and virtues, the treasures of that inheritance for which the disciples had been preparing as “heirs of God and joint-heirs with Christ.” Towards this blessed consummation, the advance in Christ’s Ministry during its two stages—the preliminary and the posthumous—had been steady and uniform. Not a pause had occurred in the progress, not even in the three days of his final humiliation; and hence the Apostles were ready for the profound spiritual consciousness which was to witness to the world not simply a historical religion but a religion of experience. Facts were to be seen in them as truths of a transforming personal power. These truths were to stand apart from all other truths, to have a majesty of their own, to create an experience distinctive of themselves, and to declare their living force as illuminating and sanctifying the Apostles. Three kinds of habits Christ had been forming in them, viz: habits of intellectual activity, of truthful feeling, of wise and sympathetic communication; and these were sufficiently matured to co-ordinate their energies. The habits had been acquired slowly, for otherwise they could not have united and compacted their strength nor given assurance of permanency. While the events of Christ’s life were transpiring, unity of thought and feeling was impossible. Dislocated and jarring impressions were unavoidable. Now, however, the order was apparent and the unitary influence perfect. Events explained one another. It was a great hour for the Apostles when the Holy Ghost put them in full possession of themselves and of their past experience hitherto unused. It was a great hour too for the Church of the future.

Standing among the scenes of Pentecost and reverting to

Christ's Ministry, we see the place occupied by the Sermon on the Mount, by the Parables, by the Teachings and Miracles located in Galilee and those peculiar to Judea, by the Last Discourse and Prayer: nor have we any difficulty in tracing the thread of unity in the midst of diversity. Not till we reach Pentecost, have we a full view of Sadducee and Pharisee, of their modes of thought, of the agencies acting to suspend their mutual jealousies and rivalries, and the ground on which they combined in fatal hostility to Christ. At this same point, we get a broader insight into Christ's former methods of training the Apostles. Taking Peter for an illustration, we can scarcely fail to notice, that all his weaknesses have one underlying defect, viz: the want of a true spiritual consciousness. Such questions as "Lord, how oft shall my brother sin against me and I forgive him? till seven times?" and "We have forsaken all and followed Thee; what shall we have therefore?" indicate the struggle going on between the Jew and the Lord's disciple, and the initial steps towards an enlightened consciousness. St. Matthew XVIII, 21; XIX, 27. The posthumous Ministry of Christ as to its mode of instruction and culture brings us, as we have tried to show, nearer to Pentecost. We hear from His lips: "Receive ye the Holy Ghost," and we mark in Peter a specific discipline, personal to his memory and experience, and looking to a much higher state of spiritual consciousness. The great end has now been attained; Pentecost has made good the promise of the Comforter; the oneness of this Comforter with Christ and his distinctness from Christ have had a signal manifestation; miracles have taken a form entirely new; gifts and graces have appeared in unexpected fullness of strength and beauty; and, in a far different sense from Peter's wish on the Mount of Transfiguration, the "tabernacle of God" was with men to depart no more forever.

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Just at this point a new question arises, viz: Can this man, St. Peter, represent in his character and office the Son of Man seated on the Throne of His Glory? Placed in a position that requires him to be the executive of the Unseen, how will he sustain himself in an attitude so novel and in relationships so singular? Around him are eleven Apostles, but as Apostles they have had no training IN the direct exercise of their official functions, though ten of them have been under culture FOR these functions. As it respects skill, forethought, religious statesmanship, they are all in the same category. What of their experience? Beyond doubt, St. Peter has had an individual experience very unlike the other Apostles in certain well-known particulars. But is it available for transfer from a life hitherto quite private to a life now almost entirely public? We know, that "LOWLINESS IS YOUNG AMBITION'S LADDER." We know, that men in rising to high places often leave their virtues and wisdom behind them. We know, furthermore, that success in one sphere is no proof whatever of a man's adequacy to responsibilities in a very different sphere. And we know, finally, that in the degree these spheres are remote from each other, to that extent is risk incurred, and that precisely under such circumstances, we realize "the hazards of this untrod state." If, now, we analyze the experience through which St. Peter has been led, I think, we must admit, that while it has been thoroughly personal, it has likewise been GENERIC. It has been an experience, of the world's heart as well as his own, and he has learned the secrets of humanity and particularly Jewish human nature, at the same time, he has been getting an insight into his own being. Pentecost is the Providential no less than the spiritual sequel to such an experience. He has been profoundly educated in the sense

of truth as well as in the sense of truths and thus prepared for Pentecost.

The controversy between the current Judaism and Christianity is soon re-opened but in a way and by methods not before known. In the discussions between Christ on the one side and Pharisees and Sadducees on the other, ceremonial observances and long-cherished traditions, partisan beliefs and sect-peculiarities, had engrossed attention. Some of these questions pass out of view, others fall into insignificance. So long as the issue between Christ and his enemies was pending, the Apostles took no direct part in the conflict. Now, however, they come into the foreground. The disciples are an organic body and the Apostles are their official representatives. Conscious of close fraternal ties, conscious of a still closer relationship to a risen and glorified Redeemer, these men realize that they constitute the Church of the Lord Jesus Christ. And they see also, that henceforth the struggle lies between Judaism in the Hierarchy and Christianity in the Church. Pentecost as a mere event had produced no outbreak of antagonism. St. Peter had spoken of the "WICKED HANDS," by which, Christ had been "CRUCIFIED AND SLAIN," but the only inquiry was: "Men and brethren, what shall we do?" "THREE THOUSAND SOULS" were added to the Church, and as yet no movement towards a hostile demonstration. A lame man was healed at the Beautiful gate of the Temple and "the people were filled with wonder and amazement." Peter had said to the man: "In the name of Jesus Christ of Nazareth, rise up and walk," and he had entered into the Temple, "walking, and leaping, and praising God." That day, Peter preached another sermon, and the substance of it was, that "through faith in his name," the name of the "Holy One and the Just," the name of

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the "Prince of life," whom they had "killed," this lame man had been made "strong" and now stood in "perfect soundness" before them all. This aroused the Sadducees and led to the immediate imprisonment of Peter and John. The warfare of violence on the part of Christ's old enemies had now been resumed, and these same Sadducees, who had been most active in securing Christ's death and had most at stake in his resurrection, are the leaders in persecuting the Apostles. Yet observe a significant fact—these Sadducees make no allusion to Christ's teachings nor are his doctrines so much as hinted at. Only one thing is before their eyes—THE RISEN CHRIST! No other object could be seen; the splendor radiating from His Glorified Form blinded them to all else and they felt "how awful goodness is" to guilt. It is the Person, not what He did and taught, but simply the Person who excites their fear and foreboding. "This Man" engrosses their thoughts. And this effect was due to the single emphatic point in St. Peter's pentecostal preaching, namely, the Personality of Christ as the Risen and Glorified Son of God. All the facts were condensed in this supreme fact: "Him hath God exalted."

Leaders, I have said, these Sadducees were. Leaders it became them to be. According to Josephus, the Sadducees believed that the soul died with the body, and St. Luke, (Acts XXIII, 8,) states that "the Sadducees say, there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." So far as mere power is involved, disbelief is to the lower nature what faith is to the higher nature. Disbelief, in rejecting the truths of Divine Revelation, allies itself with the sensual man, excites his passions, and brings the brutal propensities into its service. Fanaticism is determined far

more by our disbelief than by our belief. Never what we love, always what we hate, is the secret of fanaticism; and fanaticism is the virus, not the venom of our nature. No wonder, therefore, that the Sadducees initiated the persecution of the Apostles, nor can we be surprised at the occasion that called forth their malignant activity. Here, in the miracle wrought upon the lame man, was a case to show that the resurrection of Christ as taught by St. Peter was a practical fact, the most practical of facts. Here, too, were undeniable proofs of popular sympathy with Peter and the doctrine of the resurrection, the very doctrine above all others against which they were virulently arrayed. "Five thousand men" had become the supporters and defenders of this obnoxious doctrine. The powerful sect of the Sadducees, with its offices and emoluments, was threatened and it must needs put forth its might. So much then is clear: THE FIRST TRIAL OF STRENGTH WILL BE BETWEEN CHRISTIANITY AND SADDUCEEISM. Think of the time not long gone, when the high priest, Caiaphas, a Sadducee, went through the mockery of a trial and "rent his clothes," charging the Lord Jesus with "blasphemy." Think of the Sadducean craftiness acting on Pilate in the Roman trial and the art they showed in trying to make Him a political offender. Think too of Herod, the Idumean Sadducee, who "with his men of war, set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe." Think, furthermore, of the watch they stationed at Christ's grave and the falsehood invented concerning the missing body. Guilt like this could not slumber. No expedients were able to soothe its restlessness, no sophistry had power to answer its awakened voice. And now these Sadducees are here in proud ascendancy over the Pharisees, little thinking that from this day, their author-

ity was doomed to rapid extinction and they themselves as a sect destined to sink at no distant period out of Jewish history. In crucifying Christ, they have crushed themselves. Blood is inevitable vengeance and the vengeance of blood never stops short of utter destruction.

A meeting of the Sanhedrim was called. Peter and John were arraigned and the question put to them: "By what power, or by what name, have ye done this?" Peter made instant answer, that "the good deed done to the impotent man" had been wrought in "the name of Jesus Christ of Nazareth," whom they had crucified and God had raised from the dead. The "boldness of Peter and John" excited their wonder, the more so as they were "unlearned and ignorant men" i. e., not professionally educated. Nothing so strange had ever occurred; rude Galileans dared to confront an aristocratic Court whose power and prestige awed Jerusalem and the nation. Roman Procurators, armed with the empire of the world, had found it necessary to respect its rights and propitiate its favor. And now fishermen, who had but lately left their nets, were facing this Court and reminding its members of their guilt. Peter's address was short but it had its effect. For the moment, persecution was stayed. The rulers confessed among themselves, that "a notable miracle" had been done and so "manifest to all them that dwell in Jerusalem" that "we cannot deny it." They were in no mood to do more than threaten. "Speak henceforth to no man in this name," language this which bore testimony unwittingly to the influence of Christ's name. How soon the ally of Beelzebub, the deceiver, the companion of thieves in his death; how soon had He, "despised and rejected of men," risen from unwonted humiliation and scorn and contempt into an attitude of supreme concern, aye, even of terror to these men!

The anxiety on their part deepens. Peter and John could make no compromise. "Boldness" spoke without hesitancy: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." And then they "further threatened," this timid policy being the only available resort, "BECAUSE OF THE PEOPLE." We see the contrast in the position of the Sadducees now and previously. The common people had heard Christ gladly, and but for them, his career, according to human calculation, would have been speedily cut off. "When they sought to lay hands on Him, they feared the multitude because they took Him for a Prophet." Not until this breakwater had been thrown down, did the surge sweep over the land. At this time, however, the people as a protective force around the Apostles, came into prominence. "Five thousand men" are an argument for moderate measures, and the Sadducees are wise enough, in a sudden contingency, to take counsel of their fears. So then the breakwater has been rebuilt, the masonry is solid now, and there is one boulder from the Galilean hills, called by eminence, "THE ROCK!" On returning to their brethren, the Apostles were received with thanksgiving and prayer. Then was heard the first grand outburst of Christian emotion, the beginning of the voice of a "great multitude" and of "many waters" and of "mighty thunderings;" "Alleluia; for the Lord God omnipotent reigneth." Often had Israel chanted in the second Psalm, her memories of David's triumph over his enemies and theirs, and now these same strains of exultation were uttered with a new and loftier meaning. The prayer was for "boldness" in speaking the word; the answer came: "the place was shaken where they were assembled together; and

they were all filled with the Holy Ghost and they spake the word of God with boldness." Acts, Chap. IV. "Boldness" had already startled the guilty Sadducees, and vindicated its heroic quality in that critical hour. And the Holy Ghost was poured out afresh to quicken and enlarge this "boldness," so that they "spake the word of God with boldness." One recalls a saying of Cromwell's day; "Courages are the best beams of the Almighty."

Another scene opens. "The multitude of them that believed * * had all things common." Evidently this was due not to any divine command but to a warm impulse that grew out of the sense of a community-character and now sought to organize itself in a community-life. On the one hand, it was not the Jewish interest in the poor. On the other hand, it was far removed from "communism." It was an outgush of Christian sentiment, due to the pressure of the times on the feeling, that believers were an organic body in themselves and dependent on reciprocal sympathies. Had the high and generous impulsiveness of Peter's nature imparted itself unconsciously to the disciples? Once he had said: "We have left all and followed Thee." Was the freshness, the fervid zeal, of his younger days, mirrored to his eye in this impassioned philanthropy? We know not; but it is clear, that Peter watched the movement with much care and solicitude. No one knew as he knew the dangers of imaginative sentiment, the deceptions of unguarded impulse, the risks of hasty emotions even when good in themselves. Never was his experience more valuable nor his special training by the Lord Jesus more obviously beneficial than just at this singular conjunction in the affairs of the Church. He it was, who was led by the Spirit to penetrate the lying ambition of Ananias and

Sapphira and expose it to the Church. The judgment of God descended upon them. Death had come into the Church, death as the penalty of self-glorification in a work of seeming benevolence. To add to its terrible impressiveness, it was husband and wife who were one in guilt and one in punishment. "Great fear came upon all the Church and upon as many as heard these things." Will the "great fear" extend to the Sadducees? Or, are they advancing to the fatality of judicial blindness? We shall see presently, but, meanwhile, Peter appears in greater prominence. The sick were brought into the streets on beds and couches, "that at the least the shadow of Peter passing by might over-shadow some of them."

"SHADOW AND OVERSHADOW;" the streets of the Holy City a vast hospital, crowds of eager friends close about the sufferers, the news extending over the country and "multitude out of the cities round about Jerusalem, bringing sick folks and them which were vexed with unclean spirits," none neglected, none disappointed; "THEY WERE HEALED EVERY ONE;" what an unlooked for expansion in the philanthropic workings of Christianity. It is the counterpart of Christ in Galilee. The bodies of men as well as their souls were precious to the risen Christ, and his religion was applying its tender beneficence to the couches of disease and wretchedness. For a season, the Shadow of Death retreated before the shadow of Peter; and Jerusalem, weary under the burden of manifold woes, rested from her processions to the grave and smiled beneath her lightened griefs. Only to his shadow was this marvelous glory given. Was there danger lest this sudden influx of earthly blessings should be perverted? Ananias and Sapphira were fresh in recollection. Judgment and Mercy walked hand in hand. Could such an intense state of things

continue without interruption? Clearly not, since interests so opposite were at stake. One might say, that there were at this moment two Jerusalems, one represented by Caiaphas and the Sadducees, the Pharisees being temporarily inactive, and the other by Peter and the Apostles. Caiaphas was secular, crafty, and bent on keeping his party in the ascendancy it had recently gained. Peter as the chief Apostle was as resolutely calm as he was inflexibly firm. The dignified candor of his late statement to the Sanhedrim, that he could not "but speak the things" which he had heard and seen, had been nobly sustained. Not only had he continued preaching and working but his sphere of influence had miraculously widened and the "boldness" had received a fresh baptism from on high. A collision was inevitable between Jerusalem the old and Jerusalem the new. It came on immediately. For a time, it changed the aspect of affairs, Gamaliel, a conservative man among the Pharisees, recommending a tentative policy which was adopted.

"Filled with indignation" (Acts V, 17, 18,) Caiaphas and his coadjutors "laid their hands on the Apostles and put them in the common prison." They were liberated by "the angel of the Lord" and commanded to continue their preaching. Sanhedrim and Senate met the next morning. Officers were sent for the prisoners, but they were gone, and the authorities "doubted of them whereunto this would grow." Hearing that the Apostles were teaching in the Temple, they had them brought "without violence, for they feared the people, lest they should have been stoned." Jerusalem the new is making itself felt in Jerusalem the old. The vindictive Caiaphas finds caution necessary in the formidable presence of Peter's popular leadership. Noticeable too is the be-

trayal of his fears when he says: "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Contempt is sometimes the only subterfuge for apprehension. Contempt speaks of Christ as "THIS MAN," while apprehension emphasizes the "BLOOD." Nor is the "BLOOD" forgotten by Peter when he tells the Sanhedrim of Jesus, "whom ye slew and hanged on a tree." It was too much for the Sadducees and "they were cut to the heart and took counsel to stay them." If, in that hour, when "indignation" had swelled into rage, rage into revenge, revenge into blood-thirstiness, there had been no party to the issue except the Sadducees under the lead of Caiaphas, we can hardly doubt, that the Apostles would have been murdered. Gamaliel advocated a provisional tolerance. Despite, however, of the Sanhedrim's acceptance of his wait-and-see argument, the Apostles were scourged. Again they were commanded "not to speak in the name of Jesus;" and again "daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ."

At this juncture, we are in a position to gain a larger view of St. Peter both as to his character and work. Is this cool, sagacious man the same as in former days? It is well that we have had his history in its several eras, or, perchance, our credulity rather than our rational confidence would be appealed to for its favorable suffrage. Instead of hasty inconsiderateness, a most thoughtful caution is his dominant quality. Nothing wild or erratic is seen. The man who essayed to walk upon the waters and drew his sword in Gethsemane, has quiet nerves and breathes deeply. By some wonderful power, unknown to Physiology in its own domain as a science, his body has ceased to invade his mind with its tumultuous energy.

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Not a nerve in him is refractory. "Lead us not into temptation" has taken effect in his whole nervous system. Like a well-drilled company of soldiers, these nerves once so disorderly heed the voice of command even in a whispered Yea or Nay. No hot blood rushes to the brain. Where his weakness was formerly most apparent in appropriating every occurrence to self-regarding sensibilities, he shows an independence not only of selfish but of personal interests. Had he been disposed to indulge in the least resentment—a quality always present in a high-strung nature—there were ample opportunities for its exercise. He had been charged, together with the disciples, of stealing the corpse of Christ from the sepulchre; no allusion is made to the lying insult. Alarmed at the vengeance hanging over their heads, the Sanhedrim confessed their fears of "THIS MAN'S BLOOD," but Peter said nothing to aggravate their dread. Healing the sick and helping the needy, brightening the very streets of Jerusalem by the fullness of philanthropic service, he had been treated as a common felon, thrown twice into prison, once had been beaten and yet he only rejoices that he is "counted worthy to suffer shame for his name." Two months since, he had trembled before a servant maid in the high priest's palace, but now his "boldness" excites the wonder of the high priest himself. What hath God wrought! Three years ago, an obscure fisherman in provincial Galilee and here he stands in the Holy City, the metropolis of the religious world, and he is the acknowledged champion of a movement that bewilders and dismays its stoutest enemies.

Yet Peter is not the antagonist of these enemies. The weapons of his warfare are not carnal, not even Jewish, not such as David and Moses would have used for the defence

of their faith. A sense of nationality, a feeling of tenderness towards his race, a veneration for the Temple whither he resorts daily and in whose shadow he preaches the Gospel of Christ risen, are tokens of a naturalness that comports beautifully with Christianity while getting a foothold [in the imperial centre of Jewish life. It is the "God of our fathers," says he to Sanhedrim and Senate, who "raised up Jesus whom ye slew and hanged on a tree." Although conspicuous for "boldness," he is strikingly conservative. "BEGINNING AT JERUSALEM," were his Lord's words and he is foremost among the beginners in sympathy with the place and its ancient associations. "The keys of the kingdom of heaven" had been used in this city in first opening the door of the Church and not long hence they will admit by Peter's hand the Gentiles to a participation in the blessings of the new Dispensation. Meantime, however, a most important work has to be accomplished in the Holy City. This is the spot, where the rulers have taken counsel together against the Lord and against His Anointed; where Sadducee and Pharisee have joined hands; where Pilate and Herod have made friends; and here the fraternity of an iniquitous diplomacy has achieved its success. Here, too, the Lord has declared and enacted the decree: "Thou art my Son; this day have I begotten thee." Above all other locations on earth, this is the place to test the resurrection of Christ, to test it as a historical fact, to prove its virtue as a doctrinal truth, to ascertain its precise value as an inspiring sentiment, and to learn its sublime reality as an organizing and community-force in a large body of believers. Much of this work has now been done. The history of concentration has well nigh ended and the history of diffusion is about to begin. "The Lord is risen indeed, and hath appeared

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to Simon." And now the words take on a new emphasis: "The Lord is risen," and the "INDEED" has a fresh meaning, for He has appeared IN Simon by the power of the Spirit and in the presence of the Sanhedrim. Bring "all the Senate of the children of Israel" to witness the proceedings of the great Testing-Day of the historical, moral, national, and spiritual truth of Christ's resurrection. The outcome of it is: "Refrain from these men and LET THEM ALONE," the moderation and prudence of a Pharisee adopted by Sadducees. One vast result has been attained, viz: the despotic sway of the most unprincipled and cruel party among the Jews has been effectually broken. Never again can it be what it has been—never so insolent, so overbearing, so blood-thirsty. The special work of Peter, in the outset of his Apostolic career, was to be a leader in breaking down this formidable power, and it is not extravagant to say that he is entitled to the praise of duty nobly done. "Rock" and "Keys," once prophetic symbols, are now seen as historic realities.

In this essay, the special interest attached to St. Peter is that of the first representative man of the Spirit's Dispensation. What this involved as to the responsibilities and duties laid upon him, we are scarcely competent to recognize, our times and circumstances being so different from his, and, especially, our modes of thought. In our day, almost everything is spiritualized in the sense that an element is acknowledged as belonging to human life higher than the senses and purer than the ordinary code of morality. Our temptations and sins show that we are conscious of a spiritual authority in the world which presses upon us even when most resisted. Eighteen centuries ago, this was far from being the fact. The contrast between life then and now is not to be

measured by the outward but by the inward, and, hence, when I speak of St. Peter as the representative man of the Holy Spirit's Dispensation, I mean to individualize his prominence in those personal and official qualities which distinguished him both as a Christian and Apostle. Christ had ascended to Heaven. Humanity was crowned in Him as the Head of principality and power. It was not then humanity but Divine Humanity, Son of Man and Son of God, that St. Peter was to embody and set forth. And he had this to do when Roman civilization was at its worst stage under the later Cæsars and when Judaism had degenerated well nigh to its lowest point.

Christ was enthroned in glory, and He and the glory were invisible. Could St. Peter witness before men to this exalted Humanity? If so, how? His method shows from the outset the great popular leader. First of all, the Apostolic vacancy was filled by the election of Matthias, the act of the Church as a body now invested with organic prerogatives. Pentecost soon followed and Peter is the voice of the occasion, the interpreter of its mysterious signs, the expounder of its marvelous intent. The purpose of Christ in giving this proof of his exaltation is stated and enforced, and the first sermon he preaches brings as a trophy to his Lord "about three thousand souls." Public speaking is a new thing with him; and yet the clear and vigorous statement, the rapidly condensed facts of history, the recent and the old brought compactly together to illustrate the event just transpired, the earnest and incisive style, and above all the union in his discourse of appeals to the truth of conscience and the sensibilities of the heart, show very strikingly what a height of power he has suddenly reached. Plainly, then, he is neither the man nor

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Apostle, we have seen hitherto in process of formation, but the man and Apostle formed, and this ideal of excellence has been attained in three years; most of it, indeed, within two months. Let it be remembered, however, that since his resurrection, Christ has not been under the law of time. Conquests over time are the last product of science and art in civilization. Only of late years, have we accomplished anything noteworthy in this direction. But we see in St. Peter's rapid development that the risen Christ is victorious over time and its circumstances. Not a law of mind has been violated, not the least strain has been put on any faculty, not a habit of his nerves has been violently wrenched away, and yet this man who was yesterday too obscure for the scorn of Pharisees and Sadducees is now a colossal terror of wisdom, courage and energy.

Glorified Humanity! How it fills him with its descending greatness, and the more the volume the calmer the soul! The truths of Christianity that have risen one by one into view, now cover the whole field of vision. They have become matters of conscious experience, life-creating forces, and they are mighty over others not merely because they are divine but because while divine they operate through human souls. "THOU KNOWEST" is his panoply of strength. His consciousness is the reflex of Omniscience. What an amplitude he has! Represent the Glorified Humanity of the Son of Mary? Yea; in his touching sympathy with the afflicted, for his first recorded miracle is wrought on a poor man lame from birth and living by charity. "Leaving us an example," wrote he long afterwards but he will "follow his steps" in every miraculous act, and the Lord Jesus will find him so honest and unselfish in his work, that He will honor even his "SHADOW" and give it a healing omnipotence.

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Glorified Humanity! Yea; in all the offices of St. Peter's vicarious duties. Threatened, imprisoned, scourged, he is vicarious; in sympathy with his crushed nation, a vicarious patriot; in fellow-feeling with the distressed, whose sorrows he takes upon himself, a vicarious sufferer; in magnanimity towards his enemies, a vicarious saint; and in the amount and quality of Apostolic work, a vicarious Apostle. Vicarious suffering is the final limit of our capacity to "FOLLOW HIS STEPS," and St. Peter was one of the earliest illustrious instances of its supreme excellence.

"EXPEDIENT FOR YOU THAT I GO AWAY;" sad words then, joyous words now. "Even so, Lord Jesus;" expedient to lay off the form of a servant and put on the Form of Glorified Humanity. The absence was compensated; the Invisible became the Visible again; first appearing in man's flesh and blood, now in man's soul and spirit; the cycle has been completed.

There are times when I think of Christ as the profoundest, far the profoundest Intellectual Philosopher that ever lived. He understood the laws of mind, saw into their modes of working as no man had ever seen, found out motive-forces and quickening influences never before dreamed of, and, most of all imparted his all-abounding vitality to these laws by exciting each mental faculty to new methods of activity. Each mental faculty received a distinct and peculiar treatment. By means of miracles and the brief addresses accompanying them, He educated the sense-intellect in a way not attempted till then. By means of parables, He taught the imagination to discover moral beauty in material objects. By means of didactic instruction, he gave reason a keener insight into the

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fundamentals of just thinking. If He formed a new conscience in man, He awakened within him a new consciousness. "In Him was life; and the life was the light of men." Did the "LIFE" take three forms—first as Jesus of Nazareth, then as the risen Christ, finally as the God-Man of the Universe? So did the "LIGHT." For three years, its illuminations corresponded with the conditions of flesh and blood existence; it was light in its beginning and early increase. Then came the light of the Forty Days—the light was greatly augmented. And then Glorified Humanity when the light was perfected in the gift of the Holy Ghost. The three are one in Him and the three meet in us all the requirements of sense, soul, and spirit.

And there are times too when I think of the unfathomable meanings in those words: "EXPEDIENT FOR YOU THAT I GO AWAY." I remember how I used to wish that He could have stayed on the earth. Oh that I could have been one of the little children He took in his arms and upon whom He left his blessing? I was one of those children and knew it not. The child-like fancy passed from me, but the truth remained; "EXPEDIENT THAT I GO AWAY." Long it lay in my heart; and I was slow in learning, that it was true of Christ because true of that Ideal of Humanity which He alone realized and embodied. Years had gathered upon me and the burdens heavier than years, before I saw it was "EXPEDIENT," that the brightest and most precious objects should "GO AWAY" ere they could fulfil their divinest ministry to our hearts. "Life's changeful orb had passed her full," when it came home to my feelings and took up its abode:

"Beneath the umbrage deep
That shades the silent world of memory."

And then I found by experience of sorrow, what could never have been acquired by intellect, that the Unseen is a necessary counterpart of the Seen, carrying forward the same work and giving it a completeness not otherwise possible. Since that era of life, I have felt a tenderer beauty in the setting sun. I watch the stars as the hours glide from their radiant orbs and sink into the azure depths of space, and the thought cheers me that neither days nor nights are lost because they "GO AWAY." How enriched we are by our losses! What a treasure-holder is the past, saving all and hallowing all for future joy! Our childhood, youth, riper years; one grave have they all; sleeping with dust loved more than they and loved the more as the heavenward time shortens. Noble thoughts are nobler when they take such words as these:

"I cannot paint
What then I was. The sounding cataract
Haunted me like a passion; the tall rock,
The mountain, and the deep and gloomy wood,
Their colors and their forms, were then to me
An appetite; a feeling and a love,
That had no need of a remoter charm
By thought supplied, or any interest
Unborrowed from the eye. That time is past.
And all its aching joys are now no more,
And all its dizzy raptures. Not for this
Faint I, nor mourn nor murmur; other gifts
Have followed, for such loss, I would believe,
Abundant recompense. For I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue."

Next to his great "ODE ON THE INTIMATIONS of IMMORTALITY," Wordsworth has given in these "LINES ON REVISITING THE BANKS OF WYE," the best assurance of his moral insight into certain facts of our nature unfortunately not often recognized. The relations of sensation to sensibility; the decay of

the one for the higher life of the other; the advance of mind as a fact of natural history from the external to the internal; and the perfecting of consciousness by its acting on our nature under the grace of Providence and the Holy Spirit, in their physico-intellectual and spiritual phenomena; were brought out by his genius with singular force and clearness. Except for him it is scarcely probable, that these ideas and sentiments would have found their way into the poetry of the century, and through it into our modes of thinking. The principle of Art with Wordsworth was this, viz: THE VISIBLE IS THE KEY TO THE INVISIBLE. And I am much mistaken, if this principle is not the ground whereon Poetry stands when it comes to Christ and lays its offerings at His feet. I think, therefore, it may be claimed, that Wordsworth explored some chambers of the soul never entered, or certainly never interpreted till his torch illuminated the walls. Coleridge was able to convert the abstractions of the philosopher into their kindred shapes in the poet but the fascinations of the mystical held his faculties captive in each. Keble, in the fulness of a saintly spirit, had a subtle perception of the religious symbolism of nature, but he was too much the poet of Ecclesiasticism and too closely identified with a movement that mistook the Christianity of the Anglo-Saxon and the nineteenth century, to render any large service beyond a narrow circle of sympathetic souls. Mrs. Browning has given us the wondrous music of metaphysics in poetry, while Tennyson has combined in unique forms of excellence the metaphysical and the picturesque. Yet, it can hardly be questioned, that Wordsworth was the first of poets to see the physiological basis common to Christianity and Poetry.

Thanks to the Source of all blessings for poetry with its

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perpetual life and love! It is the finest voiced humanity whose tones vibrate on earthly air. Next to Christianity, it is the divinest beauty inhabiting our world. Child of the earliest age of speech, never withholding its utterance of lofty rhythm if other tongues were dumb, nor pausing to take counsel of low motives by asking whether the nations would hear or forbear, it speaks yet as in the ancient days from the heart of man to the hearts of men. If it has no more the inspiration of Psalm and Prophecy, its pathos touches every Miserere with a deeper tenderness, and its joy lifts every Hosannah and Hallelujah to a higher realm of exultant thanksgiving.

SIXTH ESSAY.

Persecution by the Pharisees—St. Stephen—New Circumstances and New Men—Expansion of the area of Christianity—St. Peter and the “Keys” at Caesarea—“Rock” and “Keys” both appear—Two Individual centres in the Acts of the Apostles, viz: *St. Peter and St. Paul*—Portraiture of St. Peter by St. Luke—St. Peter disappears from view in the Acts—His General Epistle—Sympathy with St. Paul—Martyrdom—Reflections on his Character and Work—St. Peter in other Forms of Representation—Cartoons of Raphael—Archbishop Leighton’s Commentary—Traditions—St. Peter and St. Paul close the First Period of Church History—St. John and the new Epoch.

A temporary lull followed the conservative speech of Gamaliel. But persecution soon commenced with more violence than before, the Pharisees taking the lead. The traditions of the Law, the institutions of Moses, and the relations of Christianity to Judaism, were the issues pending. Stephen comes into view as the champion of a liberal and catholic faith against the narrow dogmas and human inventions of the Pharisees. Scarcely has he risen into sight when he disappears in a tragic death; and yet who of all the worthies of the Old and New Testaments has left an image more distinct and less likely to be dimmed by time? What others were in training to see, he clearly foresaw, and, like all gifted souls that catch the earliest inspiration of a splendid truth, his whole nature opened to the illuminations of the Holy Ghost. The young Hellenist, free from the isolations of Judaism, carried the heart of the Gentile world in his bosom, and, with an eloquence too humane to be resisted except by brutal force, interpreted to the

synagogues and finally to the Sanhedrim, the future of Christianity. Pharisees might tolerate Peter but not Stephen, so youthful, so incisive, so daring. "They saw his face as it had been the face of an angel." That was the earthward side of the glory, on which, even irreverent eyes might look. But the heavenward side, he alone beheld: "the Son of Man standing on the right hand of God." And then "they cast him out of the city and stoned him." His prayer for himself was: "Lord Jesus, receive my spirit;" for his murderers, "Lord, lay not this sin to their charge," and "he fell asleep." Acts, Chap. VII. If such blood is once shed, what a fearful power of repetition it has! A furious persecution sets in and Saul of Tarsus becomes the inquisitor of the Pharisees. New men spring up; St. Stephen and then the rabid Tarsian. Yet, in due time, this Saul of Tarsus, who had been active in the murder of the young saint, takes up the work which his death was designed by the Pharisees to arrest. Nay, this same Saul, while the chosen Apostle of Christ to the Gentiles, is the agent of Providence in undermining the foundations of Phariseeism. First of all, the overthrow of Sadduceeism; next the prostration of Phariseeism; such seems to be the order of Providence.

New circumstances require new men. The divine philanthropy of Peter in healing the sick and assisting the destitute had its counterpart in the informal provision of the Church for poor members. "Silver and gold, have I none:" Peter had prefaced his miracle on the lame man with these words: but "silver and gold," others had and they gave it freely for the benefit of needy believers. To organize this benevolence, seven Deacons were chosen and then consecrated to the work. But the distribution of alms had not satisfied Stephen nor did

Philip confine himself to this task. Daily bread and the bread of eternal life were soon found at the same table. Thus it happened, that the Hebrew and Hellenistic elements of Judaism were brought into close union in Christianity and the combination introduced an era in the history of the young Church. Habits of thinking, tastes and sentiments, diffusive sympathies, displayed themselves that had not existed previously, or, if existing, had lain dormant. The results of the Dispersion in the career of the "Grecians" or Hellenists reappeared on a wider and higher scale in the sudden enlargement of the sphere of Christianity. Philip, one of the seven Deacons, carried the Gospel into Samaria and baptized the Ethiopian eunich. Later on in this new day of wonders, Saul of Tarsus was converted and called to the Apostleship, representing in himself and in his extraordinary ministry over the Roman Empire, this perfected operation of the Hebrew and Hellenistic elements in the diffusion of Christianity. But the Apostle of the "KEYS" was to give this great movement a formal initiation.

It happened on this wise. Peter was on a tour of visitation to the Churches, had been at Lydda, and was now at Joppa. A noonday vision had been granted him that he might learn the fundamental principle of Christianity, viz: MAN IS MAN. Could he receive the truth, that he should not call any man common or unclean? It was clearly taught: "What God hath cleansed, that call not thou common." Acts, X. "Not so, Lord," was his answer at the first moment to the injunction, "Rise Peter, kill and eat," reminding us of, "Be it far from Thee, Lord," at Cæsarea Philippi and giving us an insight into those prejudices of the Jew which yet lingered as fragmentary relics in the mind of a Christian Apostle. There is

nothing painful in the identification of the present Peter with the past Peter, for we see the natural history of the man and it sets forth his spiritual experience in fine relief. Simultaneous with the revelation to Peter, an incident was occurring at Cæsarea, distant from Joppa a day and a half's journey. Cornelius, a centurion of the Italian cohort, while at his afternoon devotions, had a vision that instructed him to send for Peter, "who, when he cometh, shall speak unto thee." The soldier obeyed the command and awaited results. Not yet was Peter's mind clear as to the meaning of the vision but it was very clear that it was a vision and that the meaning would be explained. The messengers came and Peter returned to Cæsarea with them. Cornelius related to Peter what he had seen and heard, and then Peter gave utterance to "the great principle of the new Dispensation" in the words: "Of a truth, I perceive that God is no respecter of persons; But in every nation, he that feareth Him and worketh righteousness, is accepted with Him." Acts X. Was it possible that a man could become a Christian without first being a Jew? Dr. W. Smith very properly remarks, that such an "idea had certainly not yet crossed him," but he acts with the promptness and decision of an enlightened Apostle. "KEYS" and "Rock" again display themselves, and their symbolic meanings find a striking coalescence in his official course. The gift of the Holy Ghost fell on his hearers; they spoke "with tongues and magnified God;" and, amid the astonishment of the circumcision, Peter baptized the converts and received them into the Church. Then it was, that the first ray of light streamed over the western waters of the Mediterranean and rested on Italy with its prophetic illumination. Then it was, that the future of European Christianity was disclosed; its principle, its sen-

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ment, its triumph, assured. Every circumstance, too, was suggestive. The household comes into prominence as the unit of Christian civilization. "Thou and all thy house shall be saved." Acts XI. The associations reach backward and forward. Backward, they are connected with the Centurion of Capernaum, whose servant "grievously tormented," Jesus had healed, and with the Centurion at the Cross, who exclaimed: "Truly this was the Son of God." Forward, they link themselves with Julius, a centurion of the Augustan cohort, whose history is interwoven with Paul's voyage to Rome as a prisoner. A notable introduction it was to Gentile Christianity: the "prayers and alms," divine longings and tender human sympathies interblended, the little light improved, the expectant household, and the home itself suddenly transformed into a temple with its gate "BEAUTIFUL" opening towards an out-lying world.

Pause a moment and consider St. Luke's masterly grouping of events. Here, in half a dozen chapters of the Acts, scenes are pictured in a small portion of Western Asia which expand over continents. A mere matter of "tables" leads to the Deaconship; the labors of the Deaconship take a wide range and enlarge into the earliest shape of aggressive Christianity; aggressive Christianity finds its immediate exponent in St. Stephen; and St. Stephen confronts the Sanhedrim fierce with rage. Tradition represents him as a beautiful young man but this beauty is only as a framework to a finer picture, for they "saw his face as it had been the face of an angel."

"Like Maia's son he stood,
And shook his plumes, that heavenly fragrance filled
The circuit wide."

And in the presence of that wonderful transfiguration, the opening stage of the apotheosis of youthful sanctity and love-

liness, they "gnashed on him with their teeth" and then murdered him. But no human blood was ever so prolific. The death-hour of St. Stephen was the birth-hour of the Missionary movement of Christianity. North, South, East, West, the work spread, and Pentecost vindicates its office as the Pentecost of all nations. Pompey the Great had given the East to Rome and Julius Cæsar the West; and, during the period which St. Luke covers (Chapters VI, XI,) we see Christianity starting on the two great highways, the sword of Rome had opened. If St. Peter is the Apostle for the East, St. Paul will be the Apostle for the West, each providentially adapted to his continental sphere and fitted by the Holy Ghost for the unlike races, with which they were to come in contact. All divine education is double; providential as to outward relations, spiritual as to inner experience. In St. Paul's case, we see the European training clearly enough, but, if we look closely, we shall discern the Asiatic discipline of St. Peter quite as fully. All done quietly; for if the Kingdom of Heaven cometh not with observation, neither are its human agents prepared for their tasks beneath the eye of the world. "I ANSWERED THEE IN THE SECRET PLACE OF THUNDER." Great minds are formed in solitude; and when God answers the cry of humanity for helpers by sending such men as Paul and Peter, the answer comes from "THE SECRET PLACE OF THUNDER."

For this act Peter was censured in Jerusalem by those "of the circumcision." "Thou wentest in to men uncircumcised and didst eat with them." A wise man, just liberated from the thraldom of prejudice, knows how to unbind the fetters that shackle others, and, in this instance, Peter used his opportunity. Narrating the vision, the coming of the messengers, the revelation of the Spirit, the visit to Cornelius, the

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preaching, the descent of the Spirit, he very pertinently closed with the words: "What was I that I could withstand God?" All murmurs ceased, and, with one accord, they glorified God. "Then hath God also to the Gentiles granted repentance unto life." Acts XI. Thus closed another great triumph of Christianity. But was it only a historical fact of vast significance in the outward relations of Christ's religion? By no means; it was that and it was something else. All biography is a commentary to explain and enforce history. The dramatist gives prominence to his characters and makes their personal fortunes an absorbing interest by rendering all events tributary to dramatic position. St. Luke is no dramatist. He is a historian of consummate insight who sees the intimate connection between external and internal things and has the disciplined tact to show their correspondence. Agreeably to this principle of constructive literary art, he has two individual centres in the Acts, representing two distinct phases in Church history. These centres are St. Peter and St. Paul. Around the first, are grouped the events of the spread of the Gospel in Judea. We have Pentecost, the preaching and its immense results, the healing of the lame man and its sequel, the imprisonments and the course of the Sanhedrim, the enlarged scope of miracles, the provision of the Church for the poor and the dissatisfaction of the Hellenists with the Hebrews, the Deacons and their work, Stephen's death, Philip the Evangelist and his success in Samaria, the persecution, Saul's conversion, the event at Cæsarea, the visit of Barnabas and Saul to Jerusalem, the death of James, the imprisonment and deliverance of Peter, and the death of Herod. Throughout this period of early formative action, the incipient policy of the Church being in process of development, Peter is the principal figure.

And St. Luke never loses sight of the man, implying his presence even when absent and suggesting his influence where it is not clearly discernible. In this way, the biography of Peter is inwoven with the general history. And it was important that this should be done, since the symbols of "KEYS" and "Rock," needed a full, explicit and authoritative elucidation.

Who was so well qualified for this twofold task of biography and history as St. Luke? And where could his discernment and skill appear except in the Acts of the Apostles? No one but a man who had a "perfect understanding of all things from the very first" could have presented two such distinct pictures as St. Luke has given of the Peter of the Third Gospel and the Peter of the Acts. Distinct they are but never separable. One always implies the other. The outline is the same but it fills up slowly. Touch follows touch as the Peter of Galilee becomes the Peter of Jerusalem—provincial and then metropolitan—fisherman with the sea-beat in his blood and then the Apostle with the calm throb of majesty in his heart. Touch after touch, furthermore, when the Peter of Jerusalem expands into the Peter of Cæsarea. The biography in no case anticipates the general history. There is a progress in doctrine, a progress in experience and character, a progress of external events, nor is the NEXUS ever broken. And herein appears the artlessness of the art, that while so much is obviously left untold, sufficient is told to furnish us an adequate conception of Peter as shaped by Christ in the flesh and afterwards by Christ in the Spirit. From the dawning hours at and near Capernaum to the resplendent noontide at Joppa and Cæsarea, the plastic hand that formed him was none other than the one that guided the pen which depicted his weakness and strength.

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A truer title could not have been given to St. Luke's history than the "Acts of the Apostles." "The former treatise" is designated as a work, in which, he had proposed to show what "Jesus began both to do and to teach," and, in this latter production, his obvious purpose was to set forth what the Apostles "began both to do and to teach." And hence the two works, the Third Gospel and the Acts, were written with the same leading view and under the control of the same general purpose. Now, Christ's Ministry was chiefly Judaic as to local scope. Yet He spoke of other sheep not of the Jewish fold, offended the Nazarenes by referring to the widow of Sarepta and Naaman the Syrian, healed the Syro-Phœnician's daughter, and compared Himself to Jonah, the prophet of Nineveh. It was a two-fold Ministry, a Ministry of facts and a Ministry of ideas, the latter outreaching the limitations of the former. If Peter is to continue what Christ "began both to do and to teach," we should naturally expect him to be prominently active in Judea. Quite as naturally, we should expect him to comprehend slowly the wider range of Christ's plan. A profound realist, Peter would look far more at Christ's Ministry of facts than at his Ministry of ideas. Though enlightened, though fully apostolic at heart, nevertheless, he was a man always in danger of mistaking prejudice for conscience. Add to this the fact, that the times were extremely unfavorable to liberality of intellect and catholicity of feeling. A down-trodden people, nothing left them but their memories and religion, were not in a condition propitious to the missionary spirit of Christianity. And yet, despite of these things, Peter had from the day of Pentecost this primal instinct of Christianity—the missionary spirit—and it was simply awaiting the hour of development. No doubt, he was unconscious of its

presence and he was the better in the end for having been unconscious. Epochs of the soul never begin in the conscious man. They date back of his self-observation. They come silently from the Spirit, and, for a season, keep their secret guarded from intrusive eyes. Thus it is, that the divine reality grows like a child in the mother's womb until the birth-hour witnesses to its fitness for breathing the open world. St. Luke is careful to indicate the missionary spirit in St. Peter several years before the vision at Joppa. The Discourses at Pentecost and thereafter, the quotations from Joel and the Psalms, the character of the miracles, the enlarged sentiment of humanity, and especially his references to the Lord Jesus, have no meaning, if Christianity is not a world-wide religion, greater than law or temple and greater because the absolute and eternal archetype of truth.

Food, when first taken, refreshes, and, afterwards, it nourishes by becoming a part of ourselves. No idea and particularly no grand idea is a living constituent of our nature till it has had time to deliver up its contents and secure their assimilation. Peter's earlier Apostleship as recorded in the Acts illustrated this law of the mind. Christ was the fulfilment of prophecy, the corner-stone, the Prince of life, made both Lord and Christ, supreme object of faith, his name the only name whereby man could be saved. These truths, he saw, and he was to continue seeing them until their import was fully disclosed. And with what discernment St. Luke traces the growing experience! There is the intrepid Stephen, the freshness of manhood on his brow and the premature fulness of manhood in his intellect and heart; may I venture to say, that God made him an interpreter of Peter's unconscious soul? Certain it is, that he put Peter's doctrine in the boldest light

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and brought Phariseeism to a sharp issue. Philip, the Evangelist, did the same kind of work in Samaria. Step by step, the conscious Peter was developing. Cæsarea is reached in the fulness of time and Peter is at the height of his power. A few years after, we see him in Jerusalem at the Council, in which, the principles acted on in the case of Cornelius and the Gentiles are re-affirmed. From this time, we have no connected history of him. The great work of his life has been done and he retires from view. Yet we hear from him again in his two Epistles. They are General Epistles, written to show the harmony between the Law and the Gospel and to glorify the Christ of Christianity as the Christ of the Old Testament—the object of its prophecies, the substance of its shadows, the end of its institutions—Christ Himself embodied in the Theocracy as preparatory to his actual Incarnation.

Rightly are they called General Epistles, but can any student-reader fail to trace the auto-biographical element everywhere present in them? The same emphasis on prophecy that appears in the discourses reported by St. Luke is repeated; the recollection of the venerated fathers; the happiness of Christians to suffer for the name of Christ which he himself illustrated so worthily just after Pentecost; the favorite figure of the “corner-stone;” our redemption not by “corruptible things as silver and gold” taking us back to the miracle of the healing at the gate of the Temple; the “tabernacle” which he expected shortly “to put off” as the Lord Jesus had showed him; the judgment beginning “at the house of God” as it had begun with Ananias and Sapphira; the reference to the Transfiguration and the “excellent glory;” the “chosen generation, royal priesthood, holy nation, peculiar people;” in all these ideas, images, allusions, we revive our

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knowledge of Peter as we have seen him in the narrative of the Gospel and in the Acts. No such continuity belongs to the history of any one of the Apostles. Thoroughly natural as to actuality, it is equally so as to the ideality suggested by the type of character and the pre-destined sphere, in which, the character was to act out itself to the limits of its capacity.

Along with this auto-biographical element, and, indeed, a part of it, one discerns an intellectual sympathy with St. Paul that points out the completeness of St. Peter's development in the direction entered on at Cæsarea. By this intellectual sympathy, I do not mean the substance of St. Peter's thought. I mean his method as to breadth of statement and fulness of expression touching those points, on which, Judaizing Christians claimed him as authority. Even turns of expression occur in these Epistles, such as "this is the true grace of God wherein ye stand" (1 Peter V, 12,) which indicate St. Paul's influence on his mode of representing the Gospel. These two Apostles never preached two Gospels but always and every where the same Gospel. Long before St. Paul wrote: "other foundation can no man lay than that is laid which is Jesus Christ." (1 Cor. III, II.) St. Peter had declared to the Sanhedrim (Acts IV, 11, 12,) that Christ, the rejected stone of the builders, had "become the head of the corner." True men as they get older draw nearer together. They approximate a common standard in minor matters, as they had done previously in greater matters, lose their angularities, hold their individuality in subjection to the paramount Ideal of humanity. The more genuineness in a man, the more this quality of conformableness permeates his being. I enjoy thinking of this law of human development. Observation teaches, that at first we bear the image of our parents ; then we grow like the pre-

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vailing type of the community in which we are reared; and, finally, age brings out the race-likeness and the Ideal of humanity; so at least the natural history of development has impressed me where God's laws have been observed. Old persons, who are cultured and saintly, are very beautiful for the reason, that they have grown away from the idea of the individual and the family towards the Ideal of the Human as located in the race, but never fully expressed until embodied in the Son of Mary. If the laws of life are faithfully obeyed, a man grows more from fifty to seventy years of age than during all the preceding half century; he grows by widening; and he widens by approximating the standard of humanity in the race as an order of beings in the Universe, and the order of being, God has taken into union with Himself. No wonder, then, that St. Peter was such a beautiful character in old age. If we are to live forever with Christ, and the holy angels, we must first learn to live with men. The last addition made to our life with others here is in sympathy of intellect, and it is just this sort of sympathy, we find in St. Peter the aged with St. Paul the aged. The former is in the East, the latter in the West, but they reach their arms across the distance, and embrace each other. Sylvanus, a companion of Paul's, is even now with St. Peter, and by him, he sends the Epistles to the Hebrew Christians scattered over Asia. St. Mark, too, another associate of St. Paul's, is with him. Has he been the bearer of documents and messages from St. Paul to St. Peter? Likely enough; but, whether so or not, St. Mark is with him in Babylon. And there in that far-off oriental world and in a city associated with prophecy and psalm, St. Peter has been reading St. Paul's Epistles. Did he find therein "some things hard to

be understood?" Yea; but they had been written "according to the wisdom given unto him," and consequently, he formally acknowledges their divine inspiration. The acknowledgment is two-fold, implied in the mode and coloring of his thoughts as Pauline, and expressed in direct statement. And these Epistles, to which, he gives such studious attention, a learner yet in the school of the Spirit, are the work of "our beloved brother Paul," who had properly rebuked him at Antioch for compliance with Judaizing tenets by departing from his (Peter's) principles. And they are sent westward to Asia Minor—to Pontus, Galatia, Cappadocia, to the regions where the "beloved brother" had labored so much and so faithfully.

Thanks to Providence for such a history! It is an addition to our biography that I know not how we could do without. Certain things are here which I find no where else in literature, not even in other portions of the Sacred Writings. "All things are naked and opened unto the eyes of Him with whom we have to do." Hebrews IV, 13. And, at times, it pleases God to give us the help of this insight into the souls of others. In large part, biography is unsatisfying since it is written for the world and gives the world-side of its subject. But the view of St. Peter in the New Testament is "naked and opened" unto our eyes. One would not have selected for a mere human leadership, this impetuous and fiery Galilean. John and James seem to have had advantages of social position that commended them to special appreciation. Nathaniel was honored as a noble Israelite. But the Lord Jesus knew "what was in man" and He chose Peter because he knew Him. Nor are we left in any doubt as to the Lord's mode of dealing with him. The progress of the work, the causes operating, the auspicious circumstances, the retarding agencies, are all tangi-

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bly presented, so that we see the man in process of making. St. Peter, for a time, was the most important witness that Christ, ascended to the Headship of the Universe, had on earth. It is not enough to see him as this witness, elect among the elect. Fain would we see more, even this: how did he become such a witness? And we are gratified to the utmost, for no man's heart in this world has been laid so completely bare. Would that highly organized sensuous nature have been thought at the outset, as having an uncommon capacity for the highest form of practical spiritual life? Almost everything looked the other way. One would have credited him with materials, out of which, a Galilean Zealot, or a Crusader of the later ages, might have been built up, but no one would have even surmised, that in him lay the destiny of Christ's most thoughtful and courageous standard-bearer, when the Jewish Hierarchy and the Christian Church were first to meet on the greatest moral battle-field this world of perpetual warfare has ever witnessed.

Blessed be God! Christianity started on the high table-land of heroism and will keep it forever. "TIME'S NOBLEST OFFSPRING IS THE LAST;" yea, truly so; but not so with God's elect, for in that procession which marches heavenward and is unbroken by the ages, the Apostles of Heroism lead the way.

No one but Christ as the Son of God could have foreseen the future Apostle in the fisherman of Galilee. It is a matter of latent capacity, which is that in men, we are most unable to read. Our judgments of others as to intellectual and moral force, are based on considerations of ability which we have seen in actual manifestation. Capacity lies far down among the reserved instincts. No one dare trust his own capacity until he has tested his ability. Yet Christ saw "CEPHAS" in

Simon on the first interview. They met as strangers; they parted as friends. No one but Christ as the Son of Man could have drawn him at once so near his heart, and no one save He could have borne with him so patiently and exerted so directly on him the influences of a ministration truthfully tender and earnestly persistent. Here, then, we observe the Divine and the Human, the two natures and yet One Person, and they are united in their work as in their character. Times there are when Christ's human sympathies are beautifully seen in his intercourse with St. Peter, as when He cured his sick mother-in-law, or asked him in the agony of the Garden: "Simon, sleepest thou?" Then, on other occasions, as in the scene on the Lake shore, his Deity is displayed in its sovereign prerogatives. Nor do I see how we can explain the transforming influence which Christ Jesus exerted on St. Peter except by recognizing that He was in a special and exclusive sense, the Son of God as he was unquestionably the Son of Man by virtue of a relationship to humanity, none of the sons of men can claim.

And now the days are coming on when he was to stretch forth his hands and another should gird him and carry him whither he wouldest not. They are growing distincter to those eyes that are getting dimmer to all else. Far away in the distance lies Galilee with the scenes of his childhood, youth and maturing manhood—a picturesque history of his life when that life was buoyant and sanguine and full of adventure. Yet was it much more to him the Galilee of the Lord Jesus who had taught in its villages and cities, healed its sick, driven out its demons and left every where the wonders of his beneficent hand. Images of hills, mountains, lakes; all outward beauty; all forms of sublimity; most of all the mysteries of glory in the nightly

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firmament pass from the intellect of the senses into the soul of sanctified age and there find the dwelling place of their immortality. This experience, Peter had reached. The boundary had been touched where experience on earth ceases to draw instruction from the past or strength from the present. Ampler room than "this tabernacle," was needed and it could only be found in the house of "many mansions." Long ago, he had said: "I will lay down my life for Thy sake," and the Lord Jesus had signified by "what death he should glorify God." His own promise and the Lord's prophecy were fulfilled together when he was crucified at Rome.

Thus ended a career which admits of no explanation except that of supernatural grace. And yet it cannot have escaped the notice of the reader, that as he has proceeded with the history, he has been conscious of no abrupt breaks, no violent transitions except in one instance, but has felt all the while that he has moved on ground which, if not even and smooth, undulated like a landscape of nature. "ALWAYS HUMAN," says Mr. Froude of Bunyan; and surely we have detected the "always human" in St. Peter. The character addresses us in the familiar language of life; it is no strange dialect but the very vernacular of our being. At every turn, we have been reminded of what we have often seen in our intercourse with others, reminded still more of ourselves, nor have we failed to hear in our own consciences the echoes of the Lord's voice in the gentle chidings or the stern rebukes of Peter's faults and sins. Somehow, the reality in this man's life gets unhindered access to our hearts. We know not how, we care not to know. Instinct has too much self-respect to ask itself idle and profitless questions. The realness takes hold of consciousness, and, if forsooth we be the dupes of a tricky magician in our

own souls, where has the magician learned his art? Such a man as Peter could not have been invented. He is entirely too human for imagination to have created and he is thus intensely human because of his near association with Him who was the Son of Man by virtue of being Son of God. A divine light shines in Peter and through him, and he is vividly human to us under its illumination. The outward explains the inward, the inward enables us to understand the outward; and the unity of the man's history, despite his errors and lapses, resembles one of those grand passages in Milton's poetry, in which the melody is sacrificed for a time in order to gain a finer harmony.

Standing in the sunset of Judaism, he is a striking character in the aspects of his nationality. The long, heavy shadows, deepening into darkness, are spreading from the fatal West. The old Theocracy is tottering; political and religious troubles never far apart in Jewish annals, are increasing; and a foreign rule and a local hierarchy are becoming more and more mutually inflammatory. In the middle portion of his life, he has seen Caiaphas, the tool of Pilate, deposed, and Pilate himself disgraced. Year by year, dangers thicken. If there is an interval of tranquillity such as followed Saul's conversion (A. D. 37, 44,) a new outbreak soon occurs. Death seems always imminent. Death passes by private disciples and smites down the leaders. Stephen earlier from the Evangelists and James later from the Apostles, are the first to suffer martyrdom. St. Peter is imprisoned and miraculously delivered; and Herod Agrippa I, who intended to take his life, returns to Cæsarea and dies beneath the vengeance of God. And here in this same Cæsarea, the Roman capital of Judea, where King Herod falls under the stroke of a retributive

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Providence, Peter opens to Cornelius and the Gentiles the doors of an empire far greater than that of the Cæsars.

Yet this man with his intense nationality, thrown all the middle season of life into the centre of a turbulent arena, and himself the most excitable of men as to temperament—this Galilean, this fisherman, has learned in three years with Christ how to use his strength, how to draw John closer to his bosom, how to work through Stephen and Philip, and open the way more fully for Paul's early success. One pictures him late in his career with St. Mark by his side, the latter writing the Second Gospel in the midst of the scenery of Rome and catching the vigor of Rome's imperial air in the graphic terseness and comprehensive force of his style. Long afterwards, the most splendid Cathedral of Christendom took the name of St. Peter's and it has been for centuries the miracle of architecture among the wonders of Rome. Venice rises out of the sea with the magnificent church of St. Mark's, rich with the tribute of an epoch when Venice was feared and honored throughout the world. But the simple images in one's mind of the veteran Apostle and the fervent writer of the Second Gospel have far more spiritual impressiveness than these architectural displays. We see St. Peter in his greatness when we see him in himself alone. It is not the highest order of intellectual greatness. It is not the greatness of St. John's insight nor of St. Paul's logical power. But it is a greatness, in which, the forces of thought, of executive will, and of feeling, blend in singular compactness, and form a man exactly adapted to be a true and noble leader in the opening era of the Christian Church.

There is a specific greatness which God creates at times for the mass of the people. David popularized poetry and music

in the Hebrew Church and Solomon's Proverbs went broadcast over the land. Whatever his defects, Julius Cæsar was Rome's natural head because he embodied in himself the instinctive tendencies of an age, that inherited all the ages as introductory to a new epoch, wide as the world and enduring as the globe. Luther was Huss, Jerome of Prague, and Savonarola, enlarged to the wants of his day. Watt, Hargreaves, Crompton, Whitney, were inventors in behalf of toiling millions. Bunyan, Watts, Defoe, the Wesleys, were writers for the multitude. Beneath all such wonders, there lies the supreme wonder, the Providence of God; and it manifests itself most in this, that such men never prepare the people to receive them but find the people ready beforehand for their advent. To speak of these mea as products of their periods, is neither philosophy nor religion. They are born, not out of the soul of humanity, but out of the spirit of the Universe. Now, this was St. Peter's special greatness, that he stood on an eminence which rose directly from the level of the people and was accessible to them on all sides. Above them he must be, in order to be truly of them, and, therefore, he was symbolized by "Rock" and "KEYS." His very infirmities endear him to us because we know them to be weaknesses only. "Rock" and "KEYS" are not alarming to ecclesiastical sensibilities but commend themselves to confidence and appreciation, when we see what a man of the people St. Peter was and how he grew more and more in companionship with their hearts and in tender relations to his Brother Apostles. As he advanced in years, he became more Christ-like and this is the truest test of manhood. Had he been stronger, he would have been weaker. The composite elements of his character made him available to act most efficiently upon the people when they were begin-

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ning to be a people in a sense distinct from being Jews, Greeks and Romans. How long, it pleased Providence to keep him at his work, appears in this fact, that none of the twelve survived him but St. John, and St. John was to be the thinker and writer of a new age. One likes to think of him as St. Peter among the common people. He "had been with Jesus" and learned to be divinely human. That shadow on the street; that kindness to Æneas, bedridden for eight years; that pathos in the scene at Joppa when the widows stood weeping by the corpse of Tabitha and showed the garments made for the poor, and the sudden change when he said: "Tabitha arise;" these are the things that touch one's heart most deeply. For, at last, men are greatest in their sympathies and even Apostles are most like their Lord and Master when they feel the sorrows of the poor.

And in all these tasks which love had exalted into inspirations of joy, St. Peter little knew what associations would connect themselves imperishably with his name, and how Architecture, Sculpture, Painting and Poetry, would render him the tributes of their admiration. Look, for instance, at the cartoons of Raphael representing scenes of New Testament history. Here, the familiar occupants of my library walls, are seven large engravings, copies of the original works, and four of them contain the figure of St. Peter. The first on which I fix my eye is the MIRACULOUS DRAUGHT OF FISHES in the early part of the Lord's Ministry. And how suggestive Christ's form is of lordship over material nature! The scenery is wide and open, the lines of the landscape free and graceful, the light resplendent, the entire arrangement expressive of typical beauty, while the moral of the picture is brought out in Peter's adoration of Christ as contrasted with the other dis-

ciples whose corded muscles are busy saving the fish. Near by is the "PASCE OVES MEAS." Morning has dawned over the hills and the sea of Tiberias lies tranquil in the early waking of nature. The excitement of the miracle is over and the awe of the risen Christ is upon the Apostles who are grouped on one side of Him. St. Peter is kneeling before the Lord, his attitude and manner indicative of humility and reverence blended with the intensity of love, and He looking upon His servant with majestic tenderness. What a morning of a new day in the Apostle's heart! Everywhere appears that peculiar repose, which, differing widely from the quiet of sunset and twilight is never seen except at this hour, and only then in perfection where land, water, and sky, combine their varied aspects of serenity. I turn from this to the HEALING OF THE LAME MAN AT THE BEAUTIFUL GATE OF THE TEMPLE. Here the genius of the artist allows itself full liberty in expressing the beauty of the place in accord with the beauty of the occasion. If the figures are less numerous and the cast of the scene much less dramatic than the Miraculous Draught of Fishes, yet the division of the view by means of the compartments and the ornamentation of the pillars present an unusual fulness of detail and an elaborateness of finish, which, together with the flowers and the children and the graceful Jewess just entering the portico, impress one by the vivid contrast between the sensuous charms of Judaism and the simplicity of Christianity. St. Peter and St. John occupy the centre of the scene. The deformed man, seated on the pavement and resting against the pillar, has his imploring face turned towards St. Peter, whose devout air embodies the moment of the action. Very unlike this is the representation of the DEATH OF ANANIAS. On a low platform in the hall, stand the Apostles, St. Peter in the centre, his attitude erect and authoritative, the eyes downward on the fallen man upon whom the Divine vengeance has just descended. Consternation

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seizes the nearest spectators whose excited gestures contrast with the calm dignity of the Apostolic group. Light from a troubled sky enters through a side opening and concentrates on Ananias dead, his position and appearance denoting the suddenness of the stroke. On each wing are seen poor disciples receiving alms, and, so instantaneous has been the event, that they are not yet aware of its having occurred.

This is Art translating Christianity into its own special and noble language. It was not one of the "other tongues" of Pentecost but it has its divine work for the Lord Jesus.

Yet in these productions of Art, what is it that most interests a thoughtful mind? Not the invention and expressional power, though confessedly so remarkable, which they exhibit to the imagination and are most appreciated when its mood is most receptive of beauty and grandeur. One genius may originate ideas that another genius amplifies and perfects. Hints may pass unobstructed through the upper ether and more with the easy celerity of light from intellect to intellect where nature has provided the original endowment and culture improved the peculiar gift. But how did it happen, that when Art had reached its zenith in the modern world and the later Italy had gathered into herself all the antique ideals of grace and sublimity as the earlier Italy had acquired secular empire over the nations; how did it happen that "unlearned and ignorant men" should attract the homage of Art and furnish subjects for its rarest hours of thrilling inspiration? Whence issued the secret charm? Though what subtle AURA, too attenuated for the most refined senses, came the consciousness to M. Angelo, Raphael, Leonardo da Vinci, of the miracles of loveliness and majesty contained in these New Testament scenes, and challenging Art to put forth the "high endeavor" and reap the "glad success?" Provincial Galileans, obscure fishermen, men despised as "the filth and offscouring" of the world; are these the men who make a history that cannot remain a history, but must expand till it possess every domain of thought, till it go into marble and on canvass, and is built up

in magnificent Cathedrals? A history that should dwell in mens' hearts and finally reach its highest reality as fact in the idealities of poetry and music? Christian Art can have no basis unless Christianity is true. The spirituality which distinguishes it from Greek Art is not a quality but an essence, and, hence, if it had not been a profound moral sentiment, never could it have taken an artistic shape. Art made religion in Egypt, India, Phœnicia, Greece, and Rome. But Christianity dictated to Europe its most attractive subjects of Art and supplied to genius the inspirations of power.

But not in Art alone do we see the world acknowledging its interest in St. Peter. The wisdom, fervor, and Platonic loftiness of Archbishop Leighton found their most genial activity in the commentary on the First General Epistle of St. Peter. "Blessed the hour," says Coleridge. "that introduced me to the knowledge of the evangelical, apostolical Archbishop Leighton. Next to the inspired Scriptures—yea, and as the vibration of that once-struck hour remaining on the air, stands Leighton's commentary on the 1st Epistle of St. Peter." Then, the traditions preserved concerning him, if they be not historically reliable, are yet touchingly beautiful. One would fain believe them true, so natural they seem, so fully in keeping with the man. It would be like him to stand near his wife when she suffered martyrdom and to cheer her spirit in the sharpness of the agony—like him to rise every morning that he might hear the cock crow and be reminded of his fall—and like him too to ask in the immediate prospect of death that he might be crucified with his head downwards. The golden haze which hangs over the past, never fails to reflect picturesque forms but underneath that aerial transfiguration lies a solid globe with its massive realties. It is certain, however, that St. Peter ended his career on the eve of that extraordinary series of events which astounded Pagans no less than Christians, and marked an epoch in the annals of this tragic world. The sky was "red and lowering" then and no ear failed to catch the prophetic sounds of the thunder rolling

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as the dirge of death over Western Asia and Eastern Europe. Already, the “tribulation such as was not since the beginning of the world” had set in. Famine was abroad and pestilence was following in its wake. Insurrections, that had been accumulating the revenges of many generations, were now heaving their violence against the institutions of government and the most sacred altars of human society. One lust of evil never comes alone. One excites another till the entire brood is unloosed in the horrid rivalry of crime, and, at that day, crime grasped the world in its hands. Revolt against Rome had broken out in Judea and the torch was blazing that was to fire the Temple and the Holy City.

The work of St. Peter, extending from Jerusalem to Cæsarea, from Cæsarea to Antioch, from Antioch to Babylon, and from Babylon to Rome, had been done, and he was spared the awful spectacle of consummated woes. Of the Twelve, St. John survived who was ordained to be the single living tie connecting the First and Second Periods of the Christian Church. Into a new world, he was to find his lonely pathway among the relics of ancient civilizations and sadder yet over the ashes of Jerusalem. Pagan literature was to enter on a far better era with Plutarch, Juvenal, and Marcus Aurelius. But the glory of the age in its large renewals of intellectual and spiritual life was only to appear with faint and struggling beams in these earnest moralists. Taken at their best, it is an unconscious Christianity they represent—prophets of the wilderness rather than preachers of New Testament righteousness. The solitary figure that rises into commanding prominence at this great epoch in St. John, and the grandeur of his attitude is that he bears in his hand the Fourth Gospel. Nor could there have been a more beautiful close to that Gospel than St. John’s recollection of the hour, when he stood for the last time on the shore of Tiberias, the dearest of earthly friends, St. Peter by his side, and both hearing of a future that revealed martyrdom for the one and hid the destiny of the other in the heart of the Lord Jesus.

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